

891.62

P5

CHRISTIAN INSCRIPTIONS

IN THE IRISH LANGUAGE.

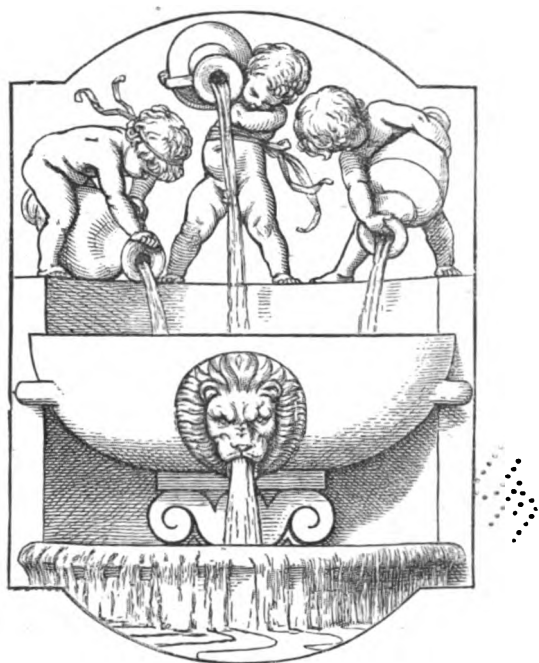
CHRISTIAN INSCRIPTIONS

IN THE IRISH LANGUAGE.

Chiefly Collected and Drawn by
GEORGE PETRIE, LL.D.;

AND EDITED BY M. STOKES.

VOL. II.



DUBLIN:

Printed at the University Press,

*FOR THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION
OF IRELAND.*

1878.

DUBLIN :
PRINTED AT THE UNIVERSITY PRESS,
BY PONSONBY AND MURPHY.



CHRISTIAN INSCRIPTIONS,

&c. &c.

KILLEEN CORMAC.

THE cemetery which bears this name is situated in a detached portion of the parish of Davidstown, in the townland of Colbinstown, and barony of East Narragh and Reban, County of Kildare. According to local tradition, the name of this place is due to its being the burial-place of Cormac, King of Munster, whose death is recorded by annalists at the year 917 (Four Masters). "However, it would appear," says the Rev. Mr. Shearman, "from the Book of Leccan, fol. 95A, that the territory in which it is situated belonged to a correlative tribe of the Dál-Messin Corb, known as the Uí Cormaic, Dálcor-maic, and Fine Cormaic. Their ancestor, Cormac Caech (*Luscus*), was son of Cucorb, King of Leinster, towards the close of the century before the Christian era, whence the name of the church and cemetery, Cell Fine Cormaic, *i. e.* The Church of the Tribes of Cormac."

Mr. Shearman is inclined to identify this church with the Cell Fine of Palladius, mentioned in various lives of St. Patrick. In Allen's *Liber Niger* (according to Mr. Shearman) this place is called Killeen U Lugair. It is situated about three miles to the south of Dunlavin.^a

The cemetery is thus described by Dr. Samuel Ferguson :—" It lies in a plain of a highly picturesque character, traversed by the River Griese, and diversified by several isolated mounds or eskers. On one of these, rising within a few yards of the river, on the west, exist the remains in question. The mound is of oval form, its major axis lying east and west, and it is occupied by the remains of three concentric enclosures, dividing the surface into three stages or terraces, the highest of which, lying towards the west, is fashioned into a fort. With the exception of a square-shaped depression about the middle of this fort, there are no direct indications of the site of a church; but the quantity of stones of large size, and suitable for building, which are scattered around, show that a building must have existed here at some time; and, doubtless, its site was on the summit. Pillar-stones, fragments of crosses, and the debris of the retaining walls, which formerly supported the terraces, give an appearance of singularity and antiquity to the place, which it is difficult to describe."^b The entrance,

^a See Essays on the Inscribed Stones of Killeen Cormac, by the Rev. John Francis Shearman. *Irish. Eccl. Record*, June, 1868, and *Journal of the Royal Hist. and Arch. Association of Ireland*, 4th series, vol. ii. Dunlavin, *i. e.* Dún Liamhna, was an ancient seat of the Kings of Leinster. (See the Circuit of Muirchertach

Mac Neill, p. 36; *Book of Rights*, p. 40, *note*.)

^b Letter from Dr. Samuel Ferguson to the Rev. John Francis Shearman. (See Essay on Ancient Cemeteries, in Ireland, by S. Ferguson, LL.D., *Proceedings of the Royal Irish Academy*, vol. i., second series, 1871-2, p. 124.)

marked A in the drawing which follows, is situate towards the west, and probably occupies the position it always held. There are two pillar-stones inside the gate, and that on the right hand bears the inscription given below.



Killeen Cormac Cemetery.

PLATE I.

FIG. 1.

IVVE[~~X~~]E DRVVIDES.

II . . . III . . . IIII . . . IIII . . . III . . . IIII . . . I . . . III III . . . IIII

(Duftano Safei Sahattos. [The stone] of Duftan, the Wise Sage.)

This inscription belongs to a class of Old-Celtic bilingual inscriptions, of which examples have been found at St. Dogmaels, near Cardigan, and elsewhere, in Wales. Here the words are all in the genitive case, being governed by some word understood, meaning 'stone.' The Latin is rather corrupt, and might be amended *Juvenis Druidis*, with which compare the names *Mocu-druidi* (Reeves's Life of St. Columba, p. 77), and *Meccu-droi* on the Ogham inscription of Bressay (Proc. Royal Ir. Acad., vi., 248). In the Ogham part of the inscription, *Duftano* for *Duftanós* is the genitive singular of a stem in *u*, the nom. sing. of which would, in primeval Celtic, be *Dubutanus*, meaning 'black-thin' (compare

dub-glas gl. coeruleus). *Safei* must be the genitive singular of *Safos* (= Ir. *sab*) or *Safeos*. In the last word *Sahattos*, the *h* seems inserted merely to prevent the hiatus produced by the loss of the letter *p*. For in meaning, as in root and stem, *Sahattos* appears to be identical with the Latin adjective *sapientis*, so the Celtic part of the inscription may be translated thus :—[Lapis] Dubtanis sophi sapientis [i. e. 'the stone], of Duftan, the wise sage.' This inscription may be compared with the passage in the *Amra Coluimchille*, "Bái sab súithe cech dind," 'He was a sage of science in every hill.'

Here, as is usual in the bilingual inscriptions hitherto discovered, the one form seems a translation of the other, with the addition of the proper name in the Oghamic Celtic version. It is right to say, however, that the above reading and version are mere conjectures, and that a different reading of the Latin inscription on this stone has been suggested by Dr. Samuel Ferguson, who reads the Roman letters IV VERE DRUIDES, quatuor vere druides.* Parallel instances to such a formula as this will appear in the course of this work, such as the stones in Aran, inscribed VII ROMANI, and II CANOIN, and that in Iniscealtra, ILAD IN DECHENBOIR, 'the stone-tomb of the ten.'

It is interesting to observe that the lettering on this stone is not the Lombardic Uncial, which is now known as the Irish character, but is rather a genuine Roman form. The pillar is a block of green-stone.

Drawn on stone by M. S. from a model and rubbing made by the Rev. John Francis Shearman.

CAMP.

THE place so named is situated on the western side of a mountain named Cahir Conree in the parish of Kilgobban, in the barony of Corkaguiny, and county of Kerry. The mountain derives its name from an ancient fortress which crowns its summit. Cahir Conree, or Fort of Cúroi, is said, in the ancient legends of the country, to have been built by Cúroi mac Dairi about the first century of the Christian era. In *Mae Firis's Book of Genealogies* the following passage occurs :—

"Caisleoir Chonrui Cingdorn cain."

'The Cashel-builder of Cúroi was Cindorn the beautiful.'

O'Curry reads the name *Cidoin* or *Cidiom* (Lect., p. 222).

The death of Cúroi by the hand of Cúchulainn is related in Keating's *History of Ireland* (Haliday's ed.), pp. 399–405.^b

When Dr. O'Donovan, in the Ordnance Survey employment, visited Camp, he found that an ancient structure had formerly stood there; but when he wrote in the year 1839, it was quite destroyed. The only existing monument now remaining in this place is the following inscribed stone :—

* See Paper read before the Royal Irish Academy, by ser. 2, No. 4, p. 32. *

Dr. Samuel Ferguson, on the Transcription of Ogham Legends. Proceedings Royal Irish Academy, vol. i., of Ancient Irish History, p. 273; App., pp. 577, 587.

PLATE II.

FIGS. 2, 3, AND 4.

F E C [I] T [C] U N U R I.

The above reading is given as the merest guess. The Oghamic portion of this inscription, when read, not as is usual from left to right, but from right to left, has been thus deciphered by the Bishop of Limerick, Dr. Graves: "Conuneatt Mocui Conuri," 'Connait son of Curoi.' Dr. Ferguson remarks, in speaking of the other part of the inscription:—"The Cunuri is unquestionably the same as the Conri (recte Conroi) of the mountain, modified according to a method of imparting dignity by, amongst other artifices, the insertion of an additional syllable, common in the remains of this curious kind of lapidary literature." It has also been doubtfully proposed to read the non-Oghamic portion of this inscription thus—FECTUNUNI, to regard *sectununi* as another instance of the practice of disguising words by the introduction of an arbitrary ingredient (here *un*), and to equate *sectuni* or *sectune*, which we thus attain, with *fechtaine*, which is a law-term for a particular kind of land called *tir dibaid*. (See O'Davoren's Glossary, p. 89.) If this conjecture be correct, the sepulchral stone of the son of Cúroi has been made to record the property-rights of others.

The stone on which these characters are found is described by Dr. Ferguson as resembling the dislodged covering-stone of a cromlech. When taking a cast of the Ogham digits, in the year 1869, Dr. Ferguson first discovered that the stone bore also the cross, represented in Fig. 2, and the legend in debased Latin characters of the early Christian period.

This monument has been already described by the Bishop of Limerick, in the Proceedings of the Royal Irish Academy for 1871-72, vol. i., ser. 2, p. 52; and by Dr. Samuel Ferguson, in his poem of Congal, note 60, pp. 223-225.

Drawn by M. S. from a photograph taken from a cast of the stone by Dr. Samuel Ferguson.

CELL FINTEN.

THE townland which bears this name, in the form *Kilfountain*, is situated in the parish of Kildrum, and barony of Corkaguiny, in the county of Kerry. The name of the parish is derived from Cell Droma, i. e. 'the Church of the ridge,' and the name of the place itself signifies the 'Church of Finten.'

The name of Finten was a common one among the Irish ecclesiastics. In the Martyrology of Donegal there are twenty-two persons of that name. In the Chronicon Scotorum, at the date 683 (p. 109), mention is made of the monastery of Fintan (i. e. Munnu), son of Tulchan; and his death is thus recorded in the same work, A. D. 634—"Quies of Finten (Munnu), son of Tulchan, on the 12th of the kalends of November." The word in brackets is written as a gloss, in the original hand, over the name of Finten in one MS.; another reads Munhan (of Munster). (See note by Mr. Hennessy, Chron. Scotor., p. 108.) Finten, alias Munnu, gives his name to Taghmon, in the county of Wexford. His day is October 21. (See Reeves's Life of S. Columba, pp. 21, 22.) Another of the name was Finten, of Dún Bleisce, in Munster, now Doon, in the county of Limerick. He is commemorated on the 3rd of January, and

is said to have been a cotemporary of St. Finian, of Moville, and a pupil of St. Comgall of Bangor, so he appears to have lived about the end of the sixth century. In Colgan's life of this saint, he describes him as resting in a place called Kill Finten, whence he passed on to Tulach Benain, both of which places, Colgan remarks, were probably in Munster. (See A. SS. iii. Januarii, Vita S. Fintani, cc. v., vi., p. 2, and note 14, p. 13.)

The only existing remains are the foundation of a small church, and an ancient cemetery, reserved for unbaptized children and suicides, within which, and at a distance of about ten feet from the north-east corner of the church, there is the pillar-stone (Pl. III., Fig. 5), inscribed with the founder's name, and an Ogham, which has not been deciphered.

PLATE III.

FIG. 5.

FINTEN.

The fragment of an Ogham inscription on this stone has not been deciphered. The stone is ornamented with a rude scroll—one of the oldest examples of the divergent spiral design or trumpet pattern yet found incised on stone.

An illustration of the stone has been already published by Mr. Windele, of Cork. The stone stands near the side of a road in the townland of Killfountain, formerly Cell Finten.

Drawn by M. S. from the stone in the year 1868.

REASK.

REASK is situated in the parish of Marhin in the barony of Corkaguiny, county of Kerry. Marhin lies south of Kilmalkedar parish. In the townland of Reask there is an old burial-place that has fallen into disuse, and is called Ceallúrac (Calloragh): two upright stones were found there, and first illustrated by Mr. Windele, of Cork. (See Pl. III., Figs. 6 and 7.)

FIGS. 6 AND 7.

D Ñ S.

(Dominus.)

These figures represent the opposite sides of a small stone, measuring three feet nine inches in length. It is not possible to decipher with certainty the inscription on the back of the stone, Fig. 7, but it may perhaps be read DNO (Domino).

It came originally from the burying-place of Reask, but was found by Lord Dunraven, not *in situ*, but lying in an open field in the neighbourhood, and removed by him to the museum at Adare Manor, where it is now preserved.

Drawn on stone by M. S. from a wood engraving, published by the late Earl of Dunraven in his work, *Memorials of Adare*, p. 154.

PLATE IV.

FIG. 8.

D Ñ E.

(Domine.)

This inscription is found on a fine pillar-stone in the burial-ground of Reask. The following extract from a letter of Dr. Petrie to the Earl of Dunraven on such inscriptions will be read with interest:—
 “With reference to the antiquity of your incised Kerry crosses, I do not know what I can add to the simple expression of my opinion that I consider them unquestionably of the fifth, or at the latest sixth, century; and perhaps I should add that such cross-inscriptions, as well as the letters *dns*, *dni*, *dno*; or *dns*, *ñi*, *ño*, which so often accompany them—abbreviations of *Dominus*, *Domini*, *Domino*—are almost peculiar to the ancient territory of Kerry, and its Islands, in which such remains, like its Ogham inscriptions, are so common, and in which I cannot but believe that Christianity was first planted.”
 (See Memorials of Adare, p. 153.)

A similar inscription is found on a small stone, measuring eleven inches by two inches and three-quarters, which was found at Papa Stronsay, Orkney, under the church of St. Nicholas, when the foundation was removed during some recent improvements. It lay about twenty yards' distance from the foundation of the chapel. (See Sculptured Stones of Scotland, Vol. i., Plate XLII., and Notices of Plates, p. 14.)

The face of this stone is ornamented with a scroll, showing a fine example of the divergent spiral or trumpet pattern, and surmounted by a Maltese cross, enclosed in a circle.

Drawn by M. S. from a rubbing of the stone taken by the late Earl of Dunraven.

K I L M A L K E D A R .

THE parish and townland of this name are situated in the barony of Corkaguiny, in the county of Kerry.

The name is derived from Cell Maelcedair—that is, the ‘Church of Maelchedair.’ In the Martyrology of Donegal we read—May 14, “Maolcethair, son of Ronán, son of the king of Uladh, of Cill Melchedair, near the shore of the sea to the west of Brandon Hill. He was of the race of Fiatach Finn, monarch of Erin.”

No further historical record appears to exist of this place, which, to judge from the existing remains, must have been an ecclesiastical establishment of some note from an early period down to the twelfth century. It lies close to Smerwick Harbour, where the remains of stone fortresses and circular stone houses are to be found in numbers through the valleys; and on the mountains, ancient stone oratories, built of uncemented stones, admirably fitted to each other, and their lateral walls converging from the base to their apex in curved lines, yet evincing no acquaintance with the principle of the arch. Such oratories may be seen all through the west of Ireland; but the finest existing is that of Gallarus, which lies close to Kilmalkedar. Another is still standing near the ruined church of Kilmalkedar, which is

itself one of the most remarkable specimens of Irish Romanesque architecture, and probably belongs to the eleventh or twelfth century. The two pillar-stones here given are among the most interesting monuments of the place, and probably date from the foundation of the church. One is now standing at the doorway of the church, and the other at the east end of the oratory of Gallarus.



Doorway, Kilmalkedar Church.

PLATE V.

FIG. 2.

D N I.

[A] B C D E F G H I [] L M N O P Q R S T U Y Z, &c.

This is the second pillar-stone we have met with in Ireland, inscribed with the invocation 'Domini.' It is the first that has other characters in addition, and appears a well-preserved and most interesting example of the whole alphabet in the Roman character of the sixth or seventh century, upon which Dr. Petrie remarks—"As to the object of this inscription I can of course offer only a conjecture, namely, that it was an *abecedarium*, cut by one of the early Christian settlers in this place—either a foreigner, or a native who had received a foreign education—for instructing his followers in the rudiments of the Latin language; for that it was the practice of the first teachers of Christianity

in Ireland to furnish their disciples with the *abecedarium*, or Roman alphabet, appears quite clear from Nennius, and the most ancient Lives of St. Patrick, as may be seen by reference to Harris's Ware, Irish Writers, Book ii., c. 1." (Eccles. Architecture of Ireland, p. 132, ed. 1845.)

An illustration of this stone, from a drawing by Mr. Wakeman, has been already published by Dr. Petrie in his Ecclesiastical Architecture, p. 131.

Drawn by M. S. from a rubbing and photograph taken of the stone by the late Earl of Dunraven.

FIG. 10.

L I E C O L U M M E C M E C .

(The stone of Colum)

There are only three instances as yet discovered in Ireland of the use of this formula, although there are many where the word *lie*, 'stone,' is understood, and the name of the person is given in the genitive case.

The name *Colum* is a common one, but has not yet been identified with that of any person connected with this district. That the date of this stone is about the same as those at Kilmalkedar and Kilfountain seems probable, from the strong resemblance in the character of the letters and the form of the cross within the circle.

This stone lies to the east of the oratory of Gallarus, in the townland of Gallarus, in the barony of Corkaguiny, in the county of Kerry.



Gallarus Oratory.

A drawing by Mr. Wakeman, copied on wood by Dr. Petrie, has been given in Petrie's Ecclesiastical Architecture of Ireland, p. 133. Dr. Petrie was inclined to believe that this pillar-stone marked the grave of the founder of the church in this place.

Drawn by M. S. from a rubbing of the stone taken by the late Earl of Dunraven.

INCHAGOILL.

INIS-AN-GHOILL, i.e. 'the Island of the Foreigner,' now Incha Goill, or Inchaguile, is an island in Lough Corrib, in the county of Galway, situated nearly midway between Oughterard and Cong, and belonging to Cong parish. (*See Four Masters, vol. ii., p. 1028, note.*)

The Four Masters have the following entry at A.D. 1128:—"Muirgheas O'Nioc, successor of Iarlath of Tuaim-da-ghualann for a time, died on Inis-an-Ghoill." He was Bishop of Tuam, and a monument is still shown upon the island as his tomb. It is a piece of square masonry, ten and a half feet long by seven feet eight inches broad, and about four feet high. (*See Lough Corrib, by Sir W. R. Wilde, p. 148.*)

O'Flaherty (*Iar Connaught, p. 24*), writing in 1684, says—"Inis-an-Ghoill, so called of a certain holy person who there lived of old, known only by the name of An Gall Craibhtheach, i.e. the devout foreigner: for Gall (i.e. of the Gallick nation), they call every foreigner."

The remains of the two churches on this island have been described by Dr. Petrie, in his *Ecclesiastical Architecture of Ireland*, p. 161. Of the most primitive-looking of these two buildings he writes—"That this church is of the age of St. Patrick, as is believed in the traditions of the country, and as its name [Templepatrick] would indicate, can, I think, scarcely admit of doubt; for, though there is another church on the island of beautiful architecture, and of similar form and nearly equal dimensions, and undoubtedly of an age considerably anterior to the arrival of the English, it appears, nevertheless, a modern structure as compared with this. It is, however, greatly to be regretted that of the foundation of this, as indeed of many other churches believed to have been erected by St. Patrick, we have no historical account remaining."



Doorway of later Church, Inchagoill.

PLATE VI.

FIG. 11.

LIE LUGUAEDON MACCI MENUEH.

(The stone of Lugaed, son of Men.)

Lie, liae, or lia (gen. *liac*, Ebel's Zeuss G. C., 260), means 'stone:' it has probably lost a *v*, and may thus be compared with the Greek $\lambda\acute{\alpha}\alpha\varsigma$ from $\lambda\acute{\alpha}\varsigma\alpha\varsigma$. *Lugu-aedon* is a gen. sing. of an *n*-stem. The first part of the compound, *lugu*, means 'little,' and occurs in Old-Celtic names like Lugu-dunum, 'Lyons,' Lugu-ballium, 'Carlisle.' It is the Greek $\epsilon\lambda\alpha\chi\upsilon\varsigma$ (elachys), the Skr. *laghu-s*, and occurs in Old-Irish as *lu* 'little,' comparative *laigin*. The gen. *aedon* is exactly the Greek $\alpha\acute{\iota}\theta\omega\nu\omicron\varsigma$ (aithōnos), gen. sing. of $\alpha\acute{\iota}\theta\omega\nu$ (aithōn), 'fiery,' 'flashing.' So the Gaulish *Aedui*, the Irish name *Aed*, are connected with the Greek $\alpha\lambda\theta\omicron\varsigma$, 'fire.' *Macci* is the Oghamic *Maqi*, the gen. sing. of *maqos*, 'a son,' now *mac*. *Menueh* must be the gen. sing. of an Old-Celtic *Menus*, Welsh *Menw*, = Skr. *Manu*, Greek $\mu\acute{\iota}\nu\omega\varsigma$. As to the form, compare Greek $\nu\acute{\epsilon}\kappa\upsilon\text{-}\omicron\varsigma$, Old-Latin *senatu-os*.

The name Lugaed Mac Men has not been identified. In the Martyrology of Donegal, at May 12, we read "Lugaedh, son of Aenghus, Priest, of Tigh Luta, in Fotharta mora."

It was suggested to Dr. Petrie by O'Donovan, in a letter dated June 9, 1839, that this name might be identified with that of Lugnaedon, or Lugnadan, son of Liamania (Liamhain), sister of St. Patrick, and this reading was adopted by Dr. Petrie when he published, in his Ecclesiastical Architecture of Ireland, p. 162, a drawing of the stone, which was made for him by Mr. William F. Wakeman at the same period.

This stone is not of the usual form for a tombstone, whether a slab or pillar-stone. It is more like one of those corner-stones projecting, like handles, at the angles of the old Irish churches.

ROSCOMMON ABBEY.

THE first Abbey of Roscommon was founded in the year 742. The entries in the Annals respecting it are as follow:—

"A. D. 742. Comman of Ross, who was Abbot of Clonmacnois, and eke a man full of the grace of God was he, died."

"A. D. 774. Forbhasach, son of Maeltola, Abbot of Ros-Commain, died."

"A. D. 788. The law of St. Comman was promulgated by Aeldobhair, i.e. Abbot of Ross-Commain, and by Muirgheas throughout the three divisions of Connaught."

"A. D. 795. Aeldobhar, Abbot of Ros-Commain, died."

"A. D. 811. Joseph, scribe of Ros-Commain, died."

"A. D. 813. Siadhail, Abbot and Bishop of Ros-Commain, died."

"A. D. 828. Joseph, son of Nechtan, Abbot of Ros-Commain, died."

"A. D. 835. Ceallach, son of Forbhasach, Airchinnech of Ros-Commain, was slain."

"A. D. 914. Martin, Abbot of Ros-Commain, died."

"A. D. 928. Donnghal, Abbot of Ros-Commain, died."

"A. D. 979. Murchadh, son of Riada, Abbot of Ross Chomain, and Prior of Cluain-mic-Nois, died."

"A. D. 1050. The Cloitheach (bell-house) of Ros-Commain was burned by the men of Breifne."

"A. D. 1135. Ros-Commain was plundered and burned, both houses and churches, by the Conmhaicni [of the county of Mayo.]"

A Dominican Abbey was afterwards founded on the site of this primitive one, and the ruins of it may still be seen. In it the inscribed monument given in the next plate is preserved.

PLATE VII.

FIG. 12.

BENDACHD FOR ANMAINN-IOSEPH.

(A blessing on the soul of Joseph.)

This, judging from the form of the letters, is a very old inscription. The use of the *d* instead of *t*, at the end of *bendachd*, is remarkable on so ancient a stone. The *n* before Ioseph is what is called the transported or eclipsing *n*; it is the primeval ending of the accusative *anmain*. (See Zeuss's Grammatical Celtica, ed. Ebel, pp. 254-266.)

The name Joseph was borne by two persons connected with Roscommon, whose deaths are recorded, as given in the preceding page, at the dates 811 and 828, from the Annals of the Four Masters.

This drawing was made by Dr. Petrie at Roscommon Abbey, October 2, 1863.

FUERTY.

FUERTY is situated in the townland and parish of that name, in the barony of Athlone, and county of Roscommon. The name, signifying 'the height of the wood,' is derived from *fod*, 'wood,' and *ard*, 'height.'

The foundation of the ancient church here mentioned in the Tripartite Life of that saint, "Luid patraic iarsin i crích húa maine ⁊ forácaib uasaldechon dia muintir and. i. dechon íus. arroerachair fidarta" (Rawl. B. 512, fol. 12, b. 2): "Thereafter went Patrick into the border of Hy-Many, and left there a noble deacon of his family, to wit, Deacon Justus, who erected Fidarta." Colgan, Trias. Thaum., p. 136 b. In a note (p. 177 b) he says that Fidhart was in his own time a parish church, in the diocese of Elphin, and in the region of Maineach. He refers to the unpublished Irish Life of St. Kieran for more particulars.

The editor has to thank Mr. W. M. Hennessy for the following translation of the passage alluded to by Colgan:—"St. Ciaran accordingly was subsequently born in Maghai, at Rath Crimhthan. He was baptized by Deacon Justus, for it was fit that by a faithful man the faithful should be baptized When Ciaran was minding his tutor's (i. e. Justus's) cattle,

at Fidharta, a great distance being between them, and yet he had heard everything which his tutor said, just as if they were side by side." These passages make it appear that St. Ciaran was not only baptized by Justus, but remained with him as his pupil at Fuerty many years. In the Féilire of Aengus, over the name of Deochain Justinus (Deacon Justinus), at the 5th of May, we read—"o fidharta a muig haei, ⁊ ise robaist Ciaran Cluana, ⁊ do frangcaib do ut quidam putant." 'From Fidharta in Magh-Ai; and it is he that baptized Ciaran of Cluain [Muc-Nois.] And he was of the Franks, ut quidam putant.'

Nothing further appears to be known of the history of this place; and the only remains now existing there are part of an old church, and the two inscribed stones here represented.

PLATE VII.

FIG. 13.

OR AR MOIL

(Pray for Moil)

Here the stone is so broken that only the first syllable of the name remains. It is probably a variety of the prefix *Mael*, so common in Irish names, such as Mael-patric, Mael-finnia, &c.

This stone was discovered by Mr. D. H. Kelly in the year 1862, and an account of it was published by that gentleman in the Proceedings of the Royal Irish Academy, vol. viii., p. 455.

Drawn by Dr. Petrie at Fuerty, in the year 1865.

PLATE VIII.

FIG. 14.

OR AR ANMAIN OIDACAIN.

(Pray for the soul of Oidacan.)

The name Oidacan, a double diminutive of *Aed*, better spelt *Aidacán*, or *Aedacán*, and in Middle and Modern Irish *Aedacán*, Aedhagan, occurs several times in the Annals, and is the modern surname Egan. In the year 865, the Four Masters record the death of Aedhacan, son of Finn-sneachta, Tanist, Abbot of Cluain, and Abbot of many churches. He died on the first day of November.

The form of cross, which is incised on the face of this stone, with loops at the terminations of the arms, and top of the shaft, resembles some of those at Clonmacnois (*see* vol. i., Figs. 7, 24, 36, 55, 76, &c.); but the chief interest of this stone lies in its showing the only example, as yet found in Ireland, of the fish carved upon a tombstone. In all early Christian art elsewhere this is a common emblem of Christ, and is found on monuments of a very remote period. Before the time of Constantine, the Greek word ἰχθῦς ('fish') was used simply as a literary metaphor by the early Christians. About the middle of the fourth century it was first declared to be a mystical word, as the letters composing it were the initials of the Greek equivalents of the name and titles, *Jesus Christ, Son of God, Saviour*. The fish

occurs constantly in the Book of Kells, and it is also found in the Book of Armagh. It occurs very frequently on the sculptured stones of Scotland, as shown in the splendid Work of the Spalding Club, edited by Mr. John Stuart.

The stone was discovered by Mr. D. H. Kelly in the year 1862, and an account of it was published by that gentleman in the Proceedings of the Royal Irish Academy, vol. viii., p. 455.

Drawn by Dr. Petrie at Fuerty, in the year 1865.

FIG. 15.

The inscription on this stone is so much destroyed that only a few letters can be read. There are some indistinct markings on the right-hand side of the stone that look like part of an Ogham inscription.

The stone is built into the interior face of the north wall of a very ancient church upon an island in the Shannon, near Doonass.

Drawn by Mr. W. F. Wakeman for Dr. Petrie, in the year 1840.

INIS MUIREDAICH.

INISMURRAY is an island in the Atlantic, about five miles from the nearest land. It is situated in the barony of Carbury, and the county of Sligo, and belongs to the parish of Ahamlish.

The name signifies the 'Island of Muiredach,' but nothing is known of the person from whom it was called. He must have lived before the year 747, for the island bore his name at that date, as we learn from an entry in the Annals of the Four Masters. In the Féire of Oengus, at August 12, we read—"The calling of Laisren of the Island of Muredach great, magnified." From this it would appear that the island was named from some remarkable man, who lived before Laisren, in the early part of the sixth century. It is possible that the island was named from Muiredach, a follower of St. Patrick, who was placed by him over the church of Killala, and whose day is the same as St. Molaise's.

The founder of the church on the island was St. Molaise, son of Declan, and the oldest oratory there still bears his name. In the Martyrology of Donegal, p. 217, we read—"August 12, Molaise, i. e. Laisrén, son of Deglan, of Inis Muireadhaigh, in the north (i. e. the north of Connaught). He it was who, at the Cross of Ath-Imlaisi [the above-mentioned parish of Ahamlish], pronounced sentence of banishment on St. Columba."^a

I have been informed by Mr. O'Looney that there is an old Irish life of this saint, in which the foundation of this church is described, and where it is stated that Molaise was a disciple of St. Maignen.

It appears from the passage in the life of Columba, regarding this saint, that he was already a man in authority when Columba was still young, and thus we may believe him to have been some years his senior, and conclude that the foundation of his monastery was in all probability prior to that of Iona, and took place at some time early in the sixth century, about 520 to 540.

^a See Adamnan's Life of Columba, ed. Reeves, p. 286. Dr. Reeves adds of this saint, "He is to be distinguished from St. Molaisi Daimhinsi, or Devenish, son of Nadfraoich, whose day is Sept. 12."

The entries in the Annals of the Four Masters regarding this island are as follow :—

“ A. D. 747. Dicolla, son of Meinide, Abbot of Inis-Muireadhaigh, died.”

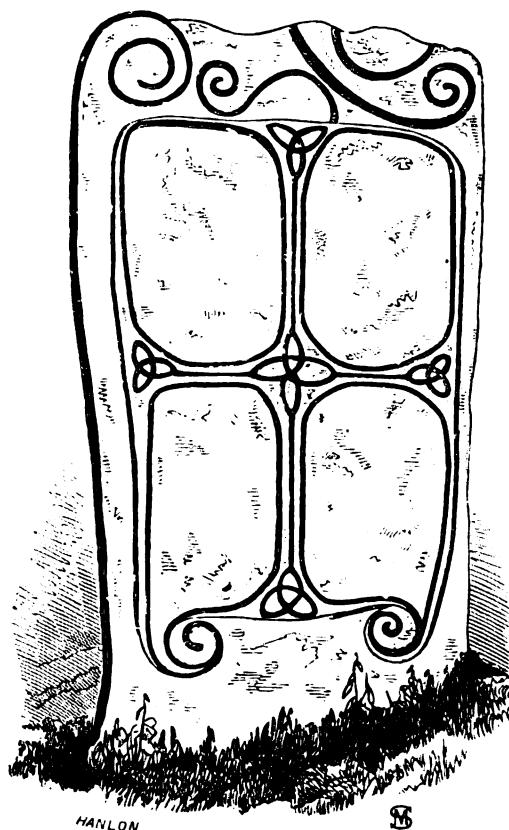
“ A. D. 798. Mac Laisre, the Learned, of Inis-Muireadhaigh, died.”

“ A. D. 802. Inis-Muireadhaigh was burned by foreigners, and they attacked Ros Commain.”

These foreigners were the Danes, who first appeared in the Irish seas in the year 795, and began their depredations by attacking those islands in which there were monasteries possessing some wealth. Thus about the same time they plundered Hy (Iona) and Inisbofin. (*See Wars of the Gaidhil*, Todd, *Introd.*, p. xxxii.) So late as the beginning of the seventeenth century there is mention made of Inismurray in the Annals of Loch Cé, where we read :—

“ A. D. 1612. Maeleoin O'Dalaigh died on the festival day of the dead (i. e. All Souls' Day), and was interred in Inis-Muireadhaigh, after bearing triumph from the world and the devil ; and let every one who reads this give a blessing on his soul.”

The aspect of this island is desolate and bare—a table-land with rocky precipitous sides, rising gradually to face the Atlantic, but low on the eastern end, where the monastery is



Cros na trinide, Inismurray.

situated. The group of ruins here offer the most characteristic example now in existence of the earliest monastic establishments in Ireland, where the abbot, clergy, and monks had each

their separate cells, which served them as habitations, and which, with the oratories and other necessary buildings, were all enclosed by a cashel or circular wall; "thus," as Dr. Petrie has remarked, "forming a kind of monastery, or ecclesiastical town, like those of the early Christians in the East" (Ecclesiastical Architecture, p. 416), which were named *Laura* (λαύρα), a Greek word, meaning the 'cloister or enclosure of a monastery.' The cashel is in all respects similar to the great dry stone walls of the prehistoric forts which line the west coast of Ireland, except that, instead of being circular or oval, there are certain irregularities in its form, as it follows the outline of the space occupied by the building it was required to enclose. The interior of the enclosure contains three little oratories of quadrangular form, the stone roof of one of which is still perfect; three round beehive-shaped cells, raised quadrangular structures like stone tables, with chambers and underground passages, *leachta*, tombs, stations and pillar-stones, on which crosses, curious and often beautiful in design, are incised. Lord Dunraven counted seventeen such stones when he visited this island in the year 1866, and among them found the three inscriptions here given, two of which he had already seen the readings of in Dr. Petrie's list of inscriptions, but without any drawings of the stones.

PLATE XI.

FIG. 16.

OR DO M . . R E . . A D

(Pray for M[u]re[ha]d.)

The name is so much obliterated on this very old-looking stone, that it is only possible to guess that it may have been Murchad, a common Irish name.

It has not been identified with anyone connected with Inismurray.

Drawn by M. S. from a rubbing of the stone taken by the Earl of Dunraven in 1866.

FIG. 17.

OR DO MUREDACH HÚ CHOMOCAIN HIC DORMIT.

(Pray for Muredach, grandson of Comocan, [who] sleeps here.)

This inscription is the only instance as yet found in Ireland of the use of the Latin formula *hic dormit*.

It is interesting to find the name Muredach carved on a tombstone in Inismurray, as the Irish name of the place signifies the Island of Muredach.

Drawn by M. S. from a rubbing taken of the stone by the Earl of Dunraven in 1866.

FIG. 18.

✚ OR DO COINMURSCE.

(Pray for Cúursce.)

The dative singular of *Cú* is 'coin'—the ligature resembling *um* must be read *inm*.

This name is compounded of *Cú*, 'hound,' and *Mursce*, 'of Murrisk.' There is a narrow plain of this name situated between the mountains of Croagh Patrick and Clew Bay, in the west of the county of Mayo. It also became the name of a small abbey situated in this plain, on the margin of the bay, from which the barony of Murrisk received its name. This name was also applied to a district in the barony of Tir-Fiacrach (Tireragh), and county of Sligo, extending from the river Easky to Dunnacoy. One of the prerogatives of the Kings of Cashel, mentioned in the Book of Rights, p. 19, was "the drinking of the fresh ale of Magh Muirsce."

Many Irish names were borrowed from animals: several examples are to be found in this collection. *Sogha*, 'grey-hound,' is on a stone in Kells, and 'Cú-odhar,' the 'dun-hound,' on another at Lismore.

The province of Muirese is mentioned in the following passage from a prose commentary on a poem on the cemetery at Rathcroghan, written by Maelmuire, before the year 1106:—"All these are buried at Oenach na Cruachna; and there are also buried there the supreme king of the province, i.e. Ailell, son of Mata of Muirese, and his wife, i.e. Medhbh, the daughter of Eochaidh Fedhlech, her body having been removed by her people from Fert Medhbha, for they deemed it more honourable to have her interred at Cruachan."—*Lebor na huidre*, cited and translated, Petrie's *Eccl. Arch.*, vol. i., pp. 103, 104.

Drawn by M. S. from a rubbing of the stone taken by the Earl of Dunraven, in 1866.

PLATE X.

FIG. 19.

C R U [X].

This appears to be a fragment of the Latin word *crux*, 'cross,' and was probably followed by an Irish proper name in the genitive case.

Drawn by M. S. from a rubbing of the stone taken by the Earl of Dunraven in the year 1866.

FIG. 20.

One of the station crosses at Inismurray marking the eighth station on The Way of the Cross, and called by the islanders the Cross of the Women. The design on this stone bears a striking resemblance to that on the alphabet stone at Kilmalkedar, Fig. 9, and these spiral terminations to the shaft and arms of the cross are also found on the pillar-stone of Kilnasagart, Fig. 38.

Drawn by M. S. from the stone at Inismurray, in 1866.

A R A N I S L A N D S .

THESE islands are situated at the entrance of the bay of Galway ; they have the barony of Moycullen on the north, and the barony of Corcomroe in the county of Clare to the south-east. The name is supposed to be derived from *ara*, gen. *aran*, 'a kidney,' because of the form of the largest of the three islands.

The earliest reference to Aran is to be found in the old histories of the Battle of Moytura (Magh Tuireadh). Then in the early part of the sixth century a monastic establishment was founded in the greater island of Aran, by St. Enda, who died about the year 542, and who erected a church on the site of the one which still bears his name, about the year 480. The Four Masters record the names of many of the abbots of this church from the seventh to the



Interior of Doorway, Kill Canannach, Aran.

twelfth century. The island appears, from the Lives of the Saints, to have become a favourite school of asceticism and learning. Colgan, quoting some previous authority, states that in the cemetery of Cell Enda alone one hundred and twenty saints were interred. The numerous monuments of antiquity now remaining on the islands bear witness of the truth of these ancient records—forts, bee-hive cells, oratories, churches, the base of a round tower, *leachta*, monuments, sculptured pillar-stones and crosses, and the sepulchral slabs bearing inscriptions which are here illustrated. The latter are only found on Aran Mór, the greater island ; one, in Cell Enda, two in Tempul Benén, and eight in St. Breacan's Church.

PLATE XI.

FIG. 21.

OR AR MAINACH.

(Pray for Mainach.)

The name Mainach, derived from *mdin*, *moín*, 'treasure' (Lat. *munus* from *moenus*), was a common one, and given to laymen and ecclesiastics indiscriminately. It is not possible to identify it particularly with anyone connected with the greater Island of Aran.

The stone is lying close to Tempul Benén, in the greater island of Aran.

Drawn by Dr. Petrie, in the year 1822.

FIG 22.

C A R I . . .

It is difficult to say whether this is the fragment of a proper name, or whether the inscription should be read—'Of the dear one,' being the genitive sing. masc. of the Latin *carus*, governed by some word understood, signifying stone or cross.

The oratory to which these inscribed stones belong was held by Dr. Petrie to be that of St. Benen, the disciple of St. Patrick, or, at all events, to be dedicated to his name. He was also the patron saint of another church in the same county—that of Kilbannon or Cil Beanain. (*See Petrie's Eccl. Arch.*, pp. 332, 442, 2nd ed.) The building is one of the most perfect specimens existing of the ancient stone oratory, constructed of stones of very great size, and with little, if any cement.

The bee-hive cell of the saint lies about twenty feet north of the door, and a little further on a group of such buildings was to be seen; but they are now much destroyed.

Drawn by M. S. from the stone, in the year 1857.

FIG. 23.

O R O I T A R S C A N D L A N .

(Pray for Scandlan.)

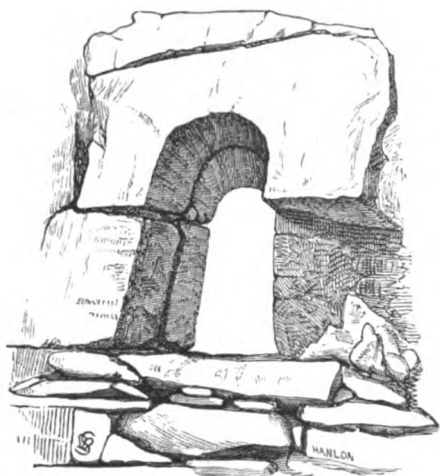
The name Scandlan has not been identified with anyone immediately connected with Cell Enda, the church in Aran where this stone is found. In the list of saints given by Colgan, March 22, as belonging to the family of St. Enda of Aran, there is mention made of the father of Flann Febhla, Archbishop of Armagh, who was named Scandlan. It is not unlikely that this Scandlan, of the same race as Enda, was buried in the church dedicated to this saint in Aran. He died, it may be presumed, in the seventh, or beginning of the eighth century. The death of his son, Flann, is entered by the Four Masters at the year 704, and in the *Chronicon Scotorum* at A. D. 702.

This stone is inserted sideways in the western end of the south wall of St. Enda's Church,* near the village of Killeany, in Aran Mór, and so near the ground that it is half covered with sand. The ruined church is of two dates, and this stone is in the oldest part of the building.

* Vita Sancti Endei, Append. 4 (Colgan, Acta Sanctorum, p. 713).

A monument, called St. Enda's tomb, is still standing on a sandy cliff by the sea, nearly half a mile east from Cell Enda.

Drawn by Dr. Petrie, in the year 1857.



South Window, Cell Enda, Aran Mór.



South Window, Temple Breacan, Aran Mór.

PLATE XII.

FIG. 24.

S̄CĪ BRECANI.

(Of Saint Brecan.)

This is the only instance, as yet found in Ireland, of the occurrence of the formula *Sancti* on a tombstone.

This inscription probably commemorates the founder of the Church of St. Brecan, to the south-east of which it lies. In the Martyrology of Donegal, p. 117, it is written—May 1, "Brecan, bishop. Some think that this was Brecan of Ara, and of Cell Brechain, in Thomond, and who is of the race of Corbmac Cas, son of Oilill Olum." Mac Firbis, writing on some bishops of Ireland (Proceed. Royal Irish Academy, Irish MS. Series, p. 87), also says: "Brecan, or Bracan, bishop. Perhaps this is Brecan of Ara, who is venerated in Cell Brechain in Thomond" (i. e. the Church of Brecan in North Munster).

It is doubtful whether the patron saint of the church in Aran was the person above referred to, the date of whose death we have been unable to ascertain, or was, as Dr. Petrie and O'Donovan supposed, the Brecan who erected a church in Meath before the time of St. Ultan, that is, before the year 656. This church was named Ard-braccan after him, that is 'the Height of Breccan.' The entry in the Martyrology of Donegal respecting him is as follows:—"Dec. 6. Brecan, Bishop, of Ard Brechain. He was of the race of Eoghan, son of Niall." It is more likely that the Brecan of Aran was the Munster saint

whose date is unknown, as it was this day, May 1st, which was celebrated in Aran, and not December 6, the day of Breacan of Ard-braccan.

There is a passage in an ancient MS. poem, preserved in Trinity College Library, Class H. 4, 7, from which it would appear that Breacan of Aran was a contemporary of St. Patrick. It is thus translated—"When St. Patrick visited the King of Cashel, he saw then this child, and St. Patrick adopted him, and ordained him. He became Breacan of Aran, so named from a little head-dress given him by St. Patrick."

If it be this Breacan who is here commemorated, the stone was probably inscribed to his memory many centuries after his death.

The stone now stands near St. Breacan's grave, at Tempul Breacain, in the Island of Aran Mór. It was first discovered about eighty years ago, within an oblong enclosure, known by tradition as Leaba Breacain, or St. Breacan's Bed. It lay at a depth of six feet from the surface of the ground.

Drawn by Dr. Petrie, in the year 1857. A previous illustration of this stone was published by Dr. Petrie in the first vol. of his *Eccl. Arch. of Ireland*, p. 137.

FIGS. 25 AND 26.

OR AR BRAN N-AILITHER.

(Pray for Bran the pilgrim.)

This inscription is found on a small water-worn stone of black calp or limestone, now in the Museum of Dr. Petrie, at the Royal Irish Academy. It is of a round form, but nearly flat on the under side, and is three inches in diameter, and one inch and a half in thickness. The discovery of this stone is described by Dr. Petrie in an account of his visit to Aran in the year 1822, when the grave of St. Breacan was opened—"On digging to the depth of about six feet, they came to a large flag, of a square form, about ten feet in diameter, but no inscription was looked for, or noticed on it. On raising this flag a deep grave was found, filled with rounded stones from eight to ten inches in diameter, which had been brought from the adjacent strand; and, on throwing them out of the grave, one was found containing an inscription in the Irish character. The small inscribed stone was preserved by Mr. O'Flaherty, the priest of the islands, who was present on the occasion, and who afterwards presented it to me."

A Paper was read by Dr. Petrie before the Academy, January 22, 1849, on altar-stones, in which he includes this among the number. (*See* Life of Petrie, p. 295.)

That there was some remarkable ecclesiastic of this name of Bran, in Galway, is rendered probable by the fact that on the mainland is a well, which still bears the title Tobar Brain.

Ailither is a common word for 'pilgrim.' The *n* prefixed is another instance of the transported *n* of the accusative singular. Compare the stone of Ioseph, *supra*, p. 11.

Drawn by M. S. from the stone, which is now in the Petrie Museum in the Royal Irish Academy.

PLATE XIII.

FIG. 27.

OR DO TIGERNAC[H].

(Pray for Tigernach.)

The name on this tombstone has not been identified with that of anyone connected with Aran.

Dr. Petrie, in his manuscript notes of a tour in Aran, is inclined to identify it with the Tigernach who founded the Church of Gort, in the same county.

Drawn by Dr. Petrie, in the year 1822, when the stone was lying in the churchyard of St. Breacan, in the greater island of Aran. It has since disappeared.

PLATE XIV.

FIG. 28.

VII ROMANI.

(Seven Romans.)

This inscription is one of the few Latin inscriptions belonging to the early period of Irish Art. It is accompanied by an Irish cross of the second period (the Latin cross, with small circle at intersection, and semicircles at the extremities), and lies in the graveyard of St. Breacan's Church in Ara Mór.

Dr. Petrie has published an illustration of this stone in his *Ecclesiastical Architecture of Ireland*, p. 136 (4th ed.), with the following remarks:—"That this inscription is of very great antiquity, the form of the letters sufficiently indicates": and he mentions this (p. 138) as one of the monumental inscriptions in Ireland which testifies to the fact that even the most remote parts of the country were visited by foreigners who sought refuge here. Of such immigration there cannot possibly exist a doubt; for, not to speak of the great number of foreigners who were disciples of St. Patrick, and of whom the names are preserved in the most ancient Lives of that saint, nor of the evidences of the same nature so abundantly supplied in the Lives of many other saints of the primitive Irish Church, it will be sufficient to refer to that most curious document, written about the year 799, the Litany of Oengus, the Culdee, in which are invoked such a number of foreign saints buried in Ireland. See Lebor Brecc, p. 23: "Thrice fifty curachs of Roman pilgrims," "150 pilgrims over sea," "Seven monks of Egypt," etc.

Drawn by Dr. Petrie, in the year 1822.

FIG. 29.

OR AR. II CANOIN.

(Pray for two Canons.)

Canoin is the accusative dual of an *n*-stem, and the word is explained in Cormac's Glossary, p. 35, "*Canoin*, the canon, the canonical Scripture, quasi *cáin-on*, for what it says is pure (*cáin*), and is truth"; and the editor adds, *Canóin* (from *kanōn* - O'D.), W. *canon*, re-occurs *infra*, p. 36, s. v. *Caid*. It also meant *canonicus*, Fr. *chanoine*.

This inscription is an example of the peculiar formula of a prayer being requested for two or more people, whose names are not given. In the same manner we have met with inscriptions commemorating "seven Romans," and "ten men."

In the account of the Aran churches, written by Dr. Quaeleus for the use of Colgan, it is said that one of the group of buildings, near Cell-Enda, was called Tempul na Canon. It was close by the round tower, the base of which is still standing; and on Inismain, the middle Island of Aran, the ruins of a small church called Tempul na Canannach, 'Church of the Canons,' may still be seen. (See woodcut, p. 17, *supra*.)

These buildings may very naturally be supposed to have been in some way connected with the canons who are spoken of in this inscription.

The stone is now built into the west wall of St. Breacan's Church, the greater island of Aran.

Drawn by Dr. Petrie, in the year 1857.

FIG. 30.

C R O N M A E L .

This is probably the same name as Crunnmhael, which occurs frequently in the Annals of the Four Masters, and thrice in the Martyrology of Donegal; but has not been identified with that of anyone connected with Aran.

Drawn by Dr. Petrie at Tempul Breacain, in Ara Mór, in the year 1822.

FIG. 31.

O R [D, O] D O . . T H I N .

(Pray for . . Do . . thin.)

The name on this stone cannot be deciphered. It is possible that the inscription may have been *Or do do Suthin* (the *do* being repeated by mistake). *Suthin* means 'perennis.' In the Annals of the Four Masters, at A. D. 856, the diminutive *Suithenen* occurs, and we read that Suithenen, son of Arthur, was taken as hostage by Fearbhall, son of Dunlang, when he plundered Leinster.

The slab is marked by a simple Latin cross, the full size of the stone, and was found by the people of the island just outside the Oratory of Tempul Benen, in Ara Mór, in the year 1867. It was broken by them, and fitted into the wall of the church, where it may still be seen.

Drawn by M. S. from a rubbing taken by the Rev. William Kilbride, of Aran.

PLATE XVI.

FIG. 32.

O R A I T A R A N M A I N S E M B L A I N .

(Pray for the soul of Semblan.)

The name Semblan does not occur in the Annals of the Four Masters, or the Martyrology of Donegal.

This stone was drawn by Dr. Petrie, on the occasion of his first visit to Aran, in the year 1822.

FIG. 33.

C E T H E R N A C H .

This name (a derivative from *cethern*, Shakespeare's *kerne*, see Cormac's Glossary, p. 37) has not been identified with anyone connected with Aran. There was a Cethernach Ua Ermono, Abbot of Cluain-fearta Brenainn, who died in the year 768 (Four Masters).

Drawn by Dr. Petrie, in the year 1822.

FIG. 34.

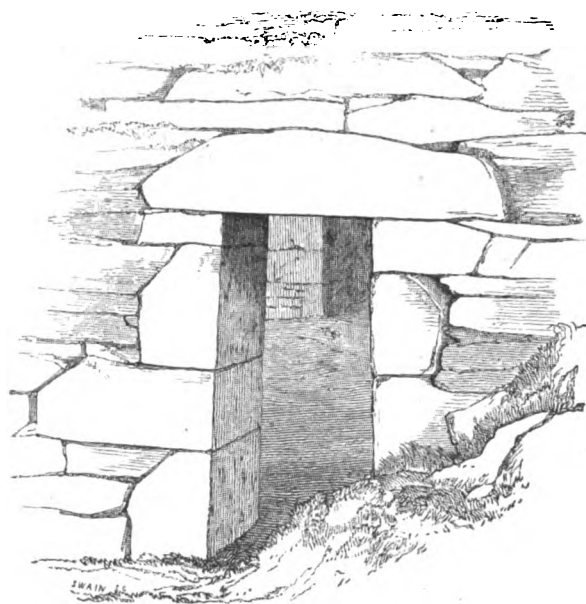
T O M A S A P .

(Thomas, Abbot.)

The name has not been identified with that of anyone connected with Ara Mór. The contraction *ap* stands for the Latin *apas*, more correctly *abbas*, whence the Irish *abb*. Cormac's Glossary, p. 14.

Found by Dr. Petrie in the Church of St. Brecan, in Ara Mór, in the year 1822.

The letters drawn by M. S. from a rubbing taken of the stone by the Rev. William Kilbride, in 1869. The cross, which is now destroyed, was drawn in 1835 by a friend of Dr. Petrie's.



Doorway of Tempul Caimhain.

K I L L A M E R Y .

THIS church is situated in the parish of Killamery, in the barony of Kells, about five miles south of Callan, in the county of Kilkenny.

Dr. O'Donovan (*see* note to the *Annals of Four Masters*, vol. ii., p. 753) was of opinion that the name of this place was of ecclesiastical origin, and compounded of *Cell*, church, and *Lamraigh*, the name of a saint. Colgan (*A. SS.*, p. 750) says that St. Gobhan governed a church at Kill Lamraigh, in the west of Ossory, after having left Leighlin.

Cell-Lamhraighe is once mentioned in the *Martyrology of Donegal*, at December 6th :

"Gobban Fionn in Ui-Caithrenn of Cill-Lamhraidhe in Ui-Caithrenn, in the west of Ossory. He was an abbot of monks . . . A thousand monks was the number of his convent; and it is at Cluain-eidhneach his relics are preserved." In the gloss to the Féilire of Oengus, at December 6, the church of Cell-Lamraighe is also said to be in Hy-Caitrend, in the west of Ossory, where the remains here noticed still exist. In the year 1004, the Four Masters record "Domhnall, son of Niall, abbot of Cill-Lamhraighe, died." There is no patron day remembered in the parish, but the well in the churchyard is dedicated to St. Nicholas, who has probably supplanted St. Gobhan—December 6 being the *Dies Natalis* of both saints.

The remains now existing of this ancient monastery are the foundations of a church, and a moat at a short distance to the north; while, in the burying-ground which lies about thirty yards to the north of the church, there is a finely ornamented stone cross about nine feet three inches high, along with some very ancient yew trees. There were formerly a large number of ancient tombstones with raised crosses very rudely formed, but only six of these now remain, the others having been taken away many years ago. The two inscribed stones given in the following Plate still lie in this churchyard; the larger one, which bears a double inscription, is placed close to the foot of the great cross; and a fragment, with a few letters, found in the foundation of a neighbouring cabin, is now preserved in the Museum of the Royal Historical and Archæological Association of Ireland, Kilkenny.

PLATE XVII.

FIG. 35.

OR AR THUATHAL.

(Pray for Tuathal.)

Tuathal, gen. *Tuathail*, Anglice *Toole*, is the Old Celtic *Teutalos*. (See note on Fig. 35, p. 25, vol. i.) The name has not been identified with that of any person connected with Killamery.

Drawn by M. S. from a rubbing taken of the stone by the Rev. James Graves.

FIG. 36.

OR AR ANMIN AEDAEN.

OR AR ANMAINN-AODAIN.

(Pray for the soul of Aedan.)

(Pray for the soul of Aodan.)

Aedén is a diminutive form of the name *Aed*. (See note of Figs. 74 and 170, pp. 37 and 73.) There appears to be a great difference in the age of the two inscriptions, judging not only from the character of the letters, but also from the diphthongs *ae* and *ao*. The latter form *aodain* cannot be older than the fourteenth century.

A sketch of this stone is given by Mr. O'Neill, in the *Sculptured Crosses of Ancient Ireland*, Plate I. Drawn by M. S. from a rubbing of the stone taken by the Rev. John Francis Shearman.

SCATTERY ISLAND.

THIS island is situated on the Shannon, near the town and in the parish of Kilrush (Cell-Rois), in the barony of Moyarta, county of Clare.

Its original name was Inis Cathaigh, which signifies 'Island of the Cathach.'

A church was founded here by St. Senán, a bishop who lived about the year 540.^a In the Martyrology of Donegal two saints are enumerated who belonged to this place: "First, Senán of 'Inis Cathaigh, the commemoration of whose death was on the 1st of March, but whose principal festival was on the 8th, the octave of that day." (See Colgan, *Act. Sancto.*, p. 440). At the later date, the Martyrology of Donegal relates that St. Patrick "foretold that Senán would occupy the island, as was afterwards fulfilled; for it was Senán that blessed Inis Cathaigh, and expelled from it the monster from which the island was named, i. e. Cathach, and this monster used to injure people and cattle, so that it durst not be inhabited or occupied until Senán came."

The second saint of Inis Cathaigh was Aedhán, son of Lughar. His day was August 31. He was also bishop "at Inis Medcoit (Lindisfarne) in the north-west of Little Saxon-land." He died in the year 651, according to Bede.^b (*Mart. Doneg.*, p. 231.)

The island continued to be the seat of a bishopric till about the year 1188, when it seems to have been united to the See of Limerick.

The Four Masters record the deaths of three Abbots at the years 861, 963, 994; and two Airchinnechs at 792 and 1050, of Inis Cathaigh.

In the year 969, when Ivar the Dane came up the Shannon with a great invading fleet, he took possession of the larger islands, and fixed his head-quarters at Scattery Island. Six years afterwards, notwithstanding the sanctity of the place, Brian, then in his 50th year, attacked Ivar and his two sons, and slew them there. (See Four Masters, A. D. 375, *recte* 977.)

Again the Danes made the island of Inis Cathaigh their stronghold when they were driven from Inis Sibhtonn, near Limerick.^c

The remains now standing upon the island are, 1st, a round tower, the building of which by St. Senanus is described in an ancient legendary poem, quoted by O'Donovan in his letters when engaged on the Ordnance Survey of Galway; 2nd, the Cathedral; 3rd, a small oratory—all enclosed by a rude wall built of large stones, and looking very ancient. About six perches to the west of the belfry there is a large square well called St. Senán's well, then a small church, and on a height called the Hill of Angels is another ruined church, and two other ruins, one of which is called Teampul na Marbh, i. e. 'Church of the Dead,' because the only one on the island in which people bury their dead. On the west side of Rinn Eanaigh (the south point of the island), is a flag under which they say St. Senanus's lady lies buried. A stone

^a Lanigan, *Ecc. Hist. of Ireland*, vol. ii., pp. 2, 3, 90.

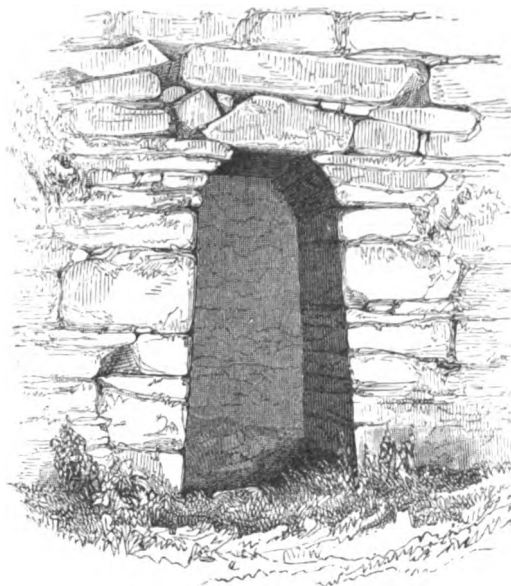
^b Bede. . See Bede, *Hist.* iii., 14, 17, v. 24. The *Annals of Ulster*, which are one year in arrear, record,

VOL. II.

at 650, the "*quies Aedain Episcopi Saxonum*." (*Mart. Doneg.*, p. 231, *notes*.)

^c See Dr. Todd's *Wars of the Gaedhil with the Gaill*, cxxv. cxxxvi.

ornamented with a cross lies near St. Senan's well; and in the churchyard is the inscribed stone represented in the accompanying plate.



Doorway of Round Tower, Scatterry.

PLATE XVIII.

FIG. 37.

OR DO MOINACH.

OR DO MOENACH AITE MOGROIN.

(Pray for Moinach.)

(Pray for Moenach, tutor of Mogron.)

The name Moinach or Moenach has not been identified with that of any person connected with Scatterry Island. Here, as in the case of the stone at Killamery, there are two inscriptions of different dates to persons of the same name. *Moinach* is a more ancient form than *Moenach*, and the letter of this inscription at the head of the cross has an appearance of much greater antiquity than that below. It is evident, from the position of the letters with relation to the crosses on these two slabs, that these crosses belong to the period of the oldest inscription in both instances. There can be no doubt that the ornamental design was first cut upon the stone, and the inscription arranged so as to follow the outline, and it is important to observe this fact as proving the early date of such crosses and ornamental designs in Ireland. The Triquetra knot, which is carved on these stones, and is found in one of the oldest-looking stones at Clonmacnois, is a design which occurs constantly in the early illuminated MSS. of the Celtic School.

Drawn by M. S. from the stone, in the year 1872.

KILNASGART.

THE place so called is situated at a short distance to the east of the old road from Dundalk to Newry, in the parish of Jonesborough, and south-eastern part of the county of Armagh.

The name Cell na Sagart signifies 'Church of the Priests' (*cella sacerdotum*); but no remains of any church can now be found. There is a small enclosure on a mound where some traces of ancient sepulture may still be seen; within which stands a pillar-stone of unmistakable antiquity, on which the following inscription is carved.

PLATE XIX.

FIG. 38.

IN LOC SO TANIMMAIRNI TERNOHC CERAN
BIC ER|CUL PETER APSTEL.

(This place, Ternóc, son of Ciarán the Little, bequeathed it under the protection of Apostle Peter.)

In is the accus. masc. of the article; *loc*, 'place,' is borrowed from the Latin *locus*; *so* is a demonstrative suffix, Zeuss, 347; *tanimmairni* (= *do-an-imm-airni*) is the third sing. preterite active of the verb *timmairnim* ('I order,' 'I enjoin,' 'I bequeath'), with the pronoun *an* infixed (here pleonastically) between the prepositions *do* and *imm*, as in *danimmart* ('cohibuit eum' = *do-an-imm-aret*), Zeuss, 330.

The following passage occurs in the Book of Leinster, fol. 75, a. 1:—

"Timmarnad duit techt limsa (ar) Conall.
Cia dothimarnæ ar in ben.
Mess gegra or Conall."

" 'A command to thee to come with me,' says Conall.
'Who commanded?' says the woman.
'Messgegra,' says Conall."

O'Clery, in his Glossary, explains *tiomárnadh* by *aithne*.

The verb occurs in a passage in the Lebor Brecc, in which the sense cannot be mistaken:—"Ro thimarna saire an domnaich o esbarta ant sathairnn go fuine maidne dia Luain." 'He commanded the freedom of the Sunday, from the Vespers of the Saturday to the close of morning on Monday.'

Ternohe for *t'Ernóc*, *do-Ernóc*, 'thy Ernóc,' as *t'esérge* for *do esérge*, Zeuss, 336; *mac*, 'son,' *ceran* (better *céráin* or *Ciaráin*), gen. sing. of *Ciarán*, a common name: *bic* (better *bicc*), the gen. sing. masc. of *becc*, 'little,' *ercul* (better *ércúl*) is the old Irish *iarcúl*, 'post tergum,' 'post,' Zeuss, 658, a nominal preposition governing the genitive. *Peter* is the gen. sing. of *Petar* (Petrus), and *apstel* the gen. sing. of *apstal* 'apostolus.' This was a departure from the custom of the early Irish Church, whose Patron Saints were, nearly all, natives of the soil. The Liber Angeli, in the Book of Armagh, claims for the See of St. Patrick this honour—"Nihilominus venerari debet honore summorum martyrum, Petri et Pauli, Stephani, Laurentii et caeterorum."

Dr. Reeves has identified the name of the person commemorated in this inscription in the following passage*:—

"The individual, in whose memory the stone was erected, flourished in the beginning of the eighth century, and appears to have been a person of some importance, who dedicated himself and his posses-

* See Ulster Journal of Archaeology, vol. i., p. 223.

sions to the service of God. His obit, which is all that is recorded of him, occurs in the *Annals of Tighernach*, in the year 716, which is the true date; in those of the Four Masters at 714.*

Ternoc Mac Ciarain dece.

‘Ternoc son of Ciaran died.’

“He was descended from Fiacha Araidhe, the ancestor of the Dalaradians, and was of the same race as the great families of Magenis and Macartan. The *Naomh-Seanchus*, or ‘Sacred Genealogy,’ preserved in the Book of Lecan and the Mac Firis manuscript, gives his pedigree as follows:—

- | | |
|-------------------------------------|---|
| “ 1. FIACHA ARAIDHE, ob. A. D. 236. | 7. EACHAIDH COBHA, from whom Iveagh and Moy Cova. |
| 2. CAS. | 8. CRUNN-BADRAIGHE. |
| 3. FEDLIMIDH. | 9. CAOLBADH, obiit A.D. 358. |
| 4. IOMCHADH. | 10. SARAN, contemporary of St. Patrick. |
| 5. ROS. | 11. CIARAN or Ciarog. |
| 6. LUGHAIIDH. | 12. TERNOC or Trenoc.’ |

“This pedigree serves to show his lineage, but is evidently incorrect in some parts, for it is redundant between 1 and 7, and greatly deficient between 10 and 11.”

“In the Calendar there are five saints called Ternoc, but all disposed of elsewhere. Colgan, indeed, who cites the above pedigree,^c identifies the subject of it with a Ternoc, who is mentioned by O'Donnellus as one of St. Columba's companions,^d and with a St. Ternoc, of Airiodh-muilt, who is commemorated at the 28th of February; but neither the date of one, nor the place of the other, is referrible to the individual under consideration. He rather seems to be the Ernan who is commemorated in the Calendars of Marian Gorman and O'Clery, at the 26th of October; and whose name, by a process that was common among the Irish, was capable of assuming the form of Ternoc.

“[*Ternoc* is *Ernóc*, with the possessive pronoun of the *second* person singular prefixed. So *M'ernóc* (in the Féilire, Aug. 18) is *Ernóc*, with the possessive pronoun of the *first* singular prefixed.

Ernain Miodhluachra i Cill-na-Saccart.

‘Ernain, of Miodhluachra, in Cell-na-Sagart.’

“Miodhluachra was, in ancient times, one of the five great roads of Ireland, but its identification has hitherto escaped discovery;” so that this entry, taken in conjunction with the following extracts, is valuable in fixing part, at least, of its course at the Moiry Pass, and so determining it as the high road which led from Leinster through Louth, and over the heights of Sliabh Fuaid, into the county of Armagh.

“‘Die quadam cum sanctus præsul [Patricius] in Ultoniam profecturus, iter ageret per viam publicam quæ via *Midh-Luachra* vulgo nuncupatur.’—Vit. Tripart. iii., 57.]’

* In his note on the place, Dr. O'Donovan observes: “This Ternoc was interred at Kilnasagart, near Jonesborough, in the county Armagh, where his grave is still marked by a pillar-stone exhibiting his name, *Ternoc mac Ciarain*.”—*Annals Four Mast.*, p. 313.

^b See the calculations in Reeves's *Eccles. Antiq.*, p. 349.

^c *Trias Thaum.*, p. 451 *b*, n. 84.

^d *Vita S. Columbæ*, i., 103. *Tr. Th.*, p. 406 *b*.

^e See Introduction to Book of Rights, p. lix.

^f Colgan, *Trias Thaum.*, p. 16 *a*.

“ ‘Postquam autem sanctus Secundinus hymnum prædictum composuisset, eum attulit ad S. Patri-
cium; quem *in regione Conalliorum juxta viam Mídh-Luachra ad pedem montis sedentem* reperiens,’ &c.—
Ibid., iii. 91.^a

“ ‘Vir ille qui hodie tres jubilationes in *agro-Míodhluachra* fecit, possidebit hunc locum: ipse est
Telli filius Segeni.’—Vita S. Munnæ, c. 10.^b

“ ‘Glunsalach mac Costamail, of Sliabh Fuaid, near Míodhluachra.’—Calendar at June 3.^c

“ ‘In the fourteenth century the name became disguised in the uncouth forms of *Innermallane* and
Emerdullam, as in the following passages, the former of which is given at some length, because it
connects this spot with an important period of Irish history:—

“ ‘Men call that place INNERMALLANE
In all Ireland straitor is nane;
For Schir Edward there keepled they,
They thought he should not there away:
But his voyage soon has he tane,
And straight towards the pass is gane.
The Earl of Murray Sir Thomas
That put him first to all essays,
Lighted on foot with his menzie,
And apertly the pass took he,
Thir Irish kings I spake of air,
With all the folk that with him were,
Met him right sturdily; but he

Assailed so with his menzie
That mauger theirs, they wan the pass.
Slain of their foes many there was;
Throughout the wood them chased they,
And seized in sik fusion they prey
That all the folk of their host were
Refreshed well a week or mare.
At KILSAGART Schir Edward lay,
And thar wele sone he has herd say
That Dundalk was assemble
Mad of the lordis of that cuntre.’

The Brus by Barbour, cxii. 199.

“ ‘The other record in which the disguised name of the pass occurs is Grace’s Annals, at the year
1343, where it is said of Sir Ralph Ufford the Justiciary, ‘going into Ulster he suffered great loss from
Mac Cartan in the pass of *Emerdullam* [in angustis Emerdullam], having lost his clothes, his money, his
vessels of silver, and some of his horses; he also lost some of his men; yet, by the help of the men of
Uriel, he, at last, made his escape into Ulster.’^d

“ ‘In the sixteenth century the pass was known among the Irish by the name of *Bealach an Maighre*;
and we accordingly find it mentioned by the Four Masters, at the year, 1600, 1601; while English
writers term it phonetically, the *Moierie Pace* or *Moyry Pass*, which is still preserved, as shown on the
Ordnance Map of Armagh, sheet 32, which marks the ‘old road from Dundalk through Moiry Pass,’
and the ‘Moiry Castle’—a small square fortification that stands on the high ground a little above
Kilnasaggart.”

Although Dr. Reeves has thus identified the name with that of a person who lived before the ninth
century, it still may be doubted whether this inscription is of so early a date, for the form *tanimmairni*
points to a later period, say, the eleventh century. The stone may have been originally placed there
by Ternoc Mac Ceran Bicc, and then inscribed afterwards.

The pillar-stone stands 7 feet 4 inches out of the ground; it is 1 foot 6 inches wide, and 6 inches
thick. There are ten crosses within circles, carved on the back of the stone, and the crosses are incised,
while the circles which enclose them are in relief. Under these numerous tool marks may be seen.

^a Colgan’s Trias. Thaum., p. 166 a.

^b Colgan, Act. SS., p. 15 a, c. 4.

^c Copied from the Scholium in Marian Gorman into

the text of the Martyrology of Donegal.

^d Grace’s Annals, edited by the Rev. Richard Butler,
for the Irish Archæological Society, p. 137.

Photographed by the late Earl of Dunraven, in the year 1869.

This monument has been already described and illustrated by the Rev. Dr. Reeves, in the *Ulster Journal of Archæology*, vol. i., p. 221, and by the Rev. George H. Reade, in the *Journal of the Kilkenny and South-east of Ireland Archæological Society*, new series, vol. i., p. 315.

A sketch is also given in *Tours in Ulster* (p. 170), by J. B. Doyle, 1855.



Back of Kilnasaggart Pillar-stone.

L I S M O R E .

THE town of Lismore is situated in the parish of Lismore and Mocollop,^a in the barony of Coshmore and Coshbride, in the county of Waterford.

The name signifies 'the great enclosure,' from *les*—a word which was applied to the circular mound or entrenchment, generally of earth, thrown up to form an enclosure, in which the church and cells of the monastery were erected—and *mór*, 'great.' Such a monastery was founded at Lismore by St. Carthach,^b otherwise Mochuda, in the year 635 or 630 ; but no trace of these primitive buildings is now to be seen there.^c The School of Lismore, under St. Carthach, acquired great celebrity, and was attended by students from various parts of the British

^a Moycolpa.

^b See Life of St. Carthach, Act. SS., May 14.

^c See Note 1.

Isles. (See Archbishop Ussher's *Primordia*, p. 943.) In 640, St. Cathaldus presided over the school of Lismore; he afterwards went to Italy, and became Patron Saint of Tarentum. For upwards of a hundred years Lismore seems to have been left undisturbed; and among the three thousand scholars who were said to have attended its schools, we read of Prince Aldfrid, son of Oswy, King of the Northumbrian Saxons, and Sedulius, poet, orator, and writer, who was said to have visited France, Italy, Asia, Achaia, and Rome. (See Trithemius in Ussher, c. 16, p. 769.)

The Cathedral, or Stone Church of Lismore, is first alluded to in the *Annals of the Four Masters* in the year 1052; and in the year 1663 it was restored, and almost rebuilt by the Earl of Cork. The five inscribed stones here given are preserved in this cathedral.

FIG. 39.

BENDACHT FOR ANMAIN COLGAN.

(A blessing on the soul of Colgán.)

Colgán means 'little sword.'

The *Annals of Inisfallen*, A. D. 850, state that Colgán, an eminent ecclesiastic, died at Lismore.

Drawn by M. S. from a photograph kindly presented by F. E. Currey, Esq., of Lismore Castle.

PLATE XX.

FIG. 40.

SUIBNE M CONHUIDIR.

(Suibne, son of Cu-odar.)

The name Suibne—Anglice *Sweeny*—occurs on a stone at Clonmacnois, A. D. 781, spelt *Suibne*. Mac Conhuidir, means 'son of Cú Odar,' i. e. 'son of [the] pale, or dun, hound.' *Uidir* is the gen. sing. masc. of *Odar*.

This inscription may possibly belong to Suibne, the descendant of Roichlech, whose death is thus recorded:—"A. D. 854. Suibne Ua Roichlich, anchorite, and Abbot of Lismore, died." (*Four Masters*.) "A. D. 855. Suivne Nepos Roichli, scriba et anchorita, Abbot of Lismore, in pace dormivit."

Photographed by F. E. Currey, Esq., of Lismore Castle. Drawings of this, and the following inscribed stones of Lismore, have been already published by the Rev. S. Hayman. (See *Reliquary*, vol. iv., p. 145. January, 1864.)

FIG. 41.

BENDACHT FOR AN MARTAIN.

(A blessing on the soul of Martán.)

An is the abbreviated form for *anmain*, dative singular of *anim*, 'soul.'

This is probably the tombstone of the Abbot of Lismore, who is thus noticed by the Four Masters :—
 “A. D. 878. Martin Ua Roichlich, Abbot of Lismore, died.”

According to Irish tradition this name was a common one, because it was said to be the name of the uncle of St. Patrick, i. e. Martin of Tours. (Transactions Kilkenny and South-east of Ireland Arch. Soc., vol. iii., p. 201, note.)

From a photograph presented by F. E. Currey, Esq., Lismore Castle.

PLATE XXI.

FIG. 42.

OR DO CORMAC P..

(Pray for Cormac P.)

The capital *P* most probably stands for *Presbiter*,

This formula, which occurs in the Latin inscriptions of Italy and Gaul, is seen on another stone in this collection found at Brookborough, county Fermanagh.

Cormac was a Bishop of Lismore in the tenth century, whose death is thus recorded :—“A. D. 915. Cormacke Mac Cuileanan, Bishop of Lismore, and King of the Desies, was killed by his own family.” (Ann. of Clonmacnois.) “A. D. 918. Cormac, son of Cuileanan, Bishop of Lismore, and lord of the Deisi Mumhan. He is to be distinguished from Cormac, son of Cuilennan, King of Munster, and Archbishop of Cashel, who was slain in the battle of Bealach-Mughna, A. D. 903.” (See note by O'Donovan, Ann. Four Masters, at A. D. 918.)

From a photograph presented by F. E. Currey, Esq., Lismore Castle.

FIG. 43.

DO

OR DO DONNCHAD.

(Pray for Donnchad.)

The Annals of Inisfallen record the assassination of Donnchad, and his kinsman, O'Bric, monarch elect of the Desi, in the cathedral of Lismore, in the year 1034.

Drawn by M. S. from a photograph presented by F. E. Currey, Esq., of Lismore Castle.

KILLPEACAN.

THIS old church is situated in the townland of Tooreen, parish of Killardry, barony of Clanwilliam, and county of Tipperary. It lies at the mouth of the Glen of Atharlagh, on the south bank of the Atharlagh River, about a quarter of a mile east of Old Cappa bridge, and at the foot of the mountain of Sliabh gCrot, in a remote sequestered dell, surrounded by beautiful mountain scenery.

The name, which has now degenerated to Puckawn, was originally Cell Beacain, signifying 'the Church of Beacan'; and Dr. O'Donovan states, in his notes to the Annals of the Four Masters, A. D. 689, p. 294, that Cluain Iraird, i. e. 'the High Lawn or Meadow,' was a still older name for the district, and there is a passage in the *Lebor Brecc* which confirms this statement. It is probable that this church was founded in the middle of the seventh century; as we read in the above-mentioned Annals, "A. D. 689, Dabhecog of Cluain-ard died"; and in the notes to the *Félire* of Oengus, May 26, as in O'Clery's Irish Calendar, it is stated that Beccan of Cluain-ard was otherwise called Mobecóc (My-Becóc; also called Dabecoc, 'Thy-Becóc'), and the situation of the church is described.

The passage in the *Félire*, and the note above referred to (*Lebar Brecc*, p. 88), are as follow:—

"Beccan carais figle
i Cluain aird [a] adbai.

"o Chluain mobecóc a músraige breogain hi mumain, no ic tig hua conaill in úib Bríuin chualann."

'Beccán loved vigils,
In Cluain Ard his house,

'i. e. of Cluain Mo-Becóc in Muscraige Breogain in Munster. Or in Tech hua Conaill in Hui-Briuin Chualann.'

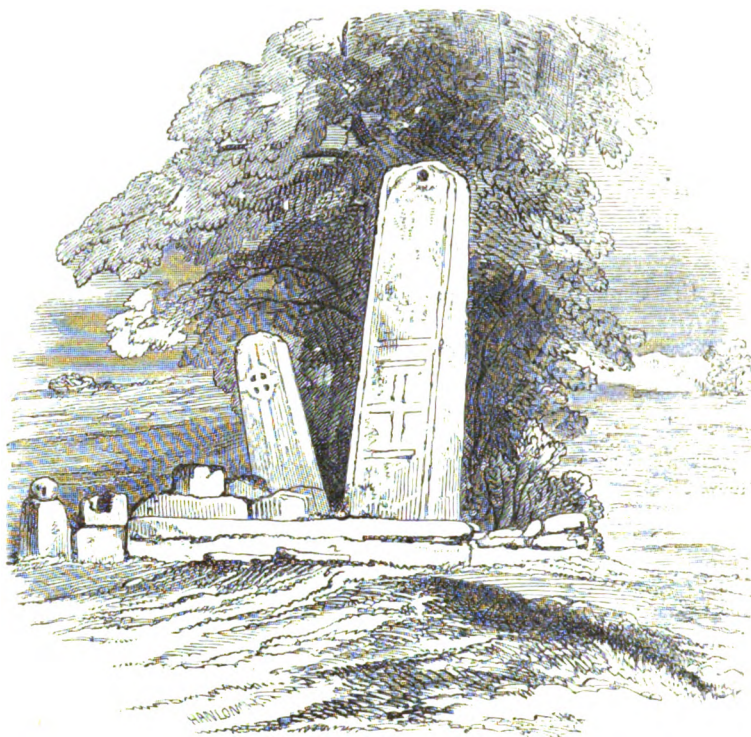
In *Laud*, 610, the note ends with the words, "⁊ isí aadhba cluain aird," 'and this is his house, Cluain Aird.'

Although St. Becan was the first Abbot of this place, it appears it was founded by St. Abbán, who died in the year 650. In the *Life of Abbán*, chap. ii., he is said to have "himself blessed a church at Cluainard-Mobecóc, and that he left Becán in it, and that he left the Office of the holy Church in every church which he blessed"; and Keating adds, that when Becan was established there, Breasal, King of Ireland, went with Columkill to visit him. (*See also Archdall, Monast.*, p. 71; *Colgan's Actt. SS.*, 615, 622, 751.)

The memory of St. Beccán is venerated on the 26th of May. *Martyrology of Donegal*, p. 139.)

The existing remains are the ruins of an old church, still called by the people *Teampul an Peacain*. The walls are now perfectly featureless. The doorway was evidently not in the west end. Several shattered fragments of flags are heaped up in the north-west corner of the church. There is a short pillar of granite, with a cross and circle cut in relief; and a pillar-stone about seven feet long, on which a plain cross is cut at one side. There is also a number of stones of various sizes, hollowed out into cup-like cavities. In one of these hollows lies a limestone pebble, about the size of two fists, marked with five or six depressions, as if made by fingers. The Well of St. Beacán, called *Tobar Peacain*, is in a field on the other side, and a circular enclosure of stone, probably the remains of a *Clochaun*, in the centre of which lies a boulder, sunk in the ground, and in which two basins are cut. It is possible this building may have been a Baptistery.

Among the broken flags above mentioned are the fragments of inscriptions given in the accompanying Plate.



Pillar-stone, Peacaun.

PLATE XXII.

Figs. 44, 45, 46, 47, 48.

FLAIT. FINDLU. FIDLES R.

The lettering on these fragments is so much destroyed that it is impossible to decide what the names may have been. Fig. 44 may have been the name Findlugh, compounded of *Find*, 'fair,' and *lu*, 'little.' *Flait* is probably the first syllable of one of the many Irish names beginning with *Flaith*, such as Flaithbertach, Flaithnià, and so on. The third, *Fidles R.*, may be an abbreviated form of such a name as *Findles*, and the *R* stand for 'Requiescat.' In the rubbing there appeared to be certain marks on the surface of the stone, from which it might be suggested that the name was some such as Admoer, or Odmoer—a name which is to be found in the Annals of the Four Masters, A. D. 806. Admoer, daughter of Aedh Laigher, died at an advanced age, after a well-spent life. Fig. 48 is a fragment in a small recess in the south side-wall within the church; it is only six inches long, four broad, and one thick. There are curious marks on one side of this stone, said to be letters, along with a fragment of zigzag design incised.

These fragments were drawn by the late George Victor Du Noyer. (*See* Sketches for the Ordnance Survey Memoir, county Tipperary. 24. D. 27, in the Library of the Royal Irish Academy.)

M O N A - I N C H A .

Is situated in the townland of Tighmoney, parish of Corbally, and barony of Ikeran, in the county of Tipperary.

The name signifies 'the Bog of the Island,' from *Móin*, 'a bog,' and *na*, 'of the' [the feminine article in the genitive singular], and *inse* the genitive singular of *Inis*, 'Island.'

A small but deep lake in this bog is all that now remains of Loch Cre, from which the island was formerly called Inis locha Cre. We are told by Giraldus Cambrensis, writing about the year 1185, that it then bore the name of Inis Na-mbeo, or 'Insula Viventium,' the 'Island of the Living,' because it was believed that there, as in the Udain-Saker of the North of Iceland, no one could ever die a natural death, even though labouring under mortal sickness.

St. Cronan, of Roscrea, erected a cell on an island in the lake, before he founded his monastery at Roscrea, in the year 606. A church was founded in the eighth century by St. Elair, or Hilary, on the island, which was then occupied by monks of some old Irish order, whose ascetic habits gave rise to the legend recorded by Giraldus, that no female could live on the island.

In 1143, a conventual establishment existed here, as may be inferred from the words of the Four Masters, who record "the death of Macraith O'Fidan, head of Loch Cre." Other notices of the place, in the Annals, show that it was regarded as one of the minor monastic establishments of Ireland.*

Ware states that Mona-incha became a Priory of Regular Canons, and was dedicated to the Blessed Virgin, and St. Hilary; and in the Chief Remembrancer's Office a record is to be found relative to Mona-incha. It is an Inquisition taken the 27th of December, 1568, where they find that the Monastery of the Virgin Mary, in Inchemeno, with all its appurtenances and profits, belong to the Queen, by virtue of an Act of Parliament. Five hundred and thirty-three acres of land surrounding are mentioned in this record as worth £4 2s. 2d.: and ecclesiastical possessions were of equally small value. The country about Mona-incha was alternately wasted by the British and Irish forces; the labours of the plough ceased; and the terrified inhabitants, almost starved, deserted their miserable cabins, and withdrew to mountains, bogs, and woods, to prolong a miserable existence.

The remains at Mona-incha now consist of the ruins of a very beautiful church, and richly sculptured western doorway^b and chancel arch, probably built in the twelfth century, and a portion of the shaft of a cross covered with Celtic ornamental design. Three inscribed stones have been discovered in the church.

* See Dr. Reeves on the Culdees, p. 21.

^b On the south external jamb of this doorway there is an Irish inscription, beginning at the top, and commencing OR OO C; for two feet eight inches the stone

is weathered and broken away; then the letters CS are legible, after which the stone for one foot three inches is so worn away as to leave no certain trace of the letters.

PLATE XXIII.

FIG. 49.

E. A.

O]R AR MAENACH—

UA MAEL LUGDACH.

(Pray for Maenach, the descendant of Mael-lugdach.)

The letters *E. A.* at the head of this inscription have not been explained.

The name Maenach was borne by an Abbot of Roscrea, whose death is thus recorded :—"A. D. 862. Maenach, son of Conmhach, Abbot of Roscrea, died." Whether this son of Conmhach could have been identical with the descendant of Mael-lugdach may be questioned.

The names Mael-lugdach and Lugdach do not occur in the *Annals* or *Martyrologies*. In M^cFirbis's *Genealogies*, p. 700, the name Molugda occurs, and at p. 733 of the same work we find the entry "Eps lugdac." (*See O'Curry's Copy, Royal Ir. Acad.*) The stone on which this inscription is carved has no cross or other design upon it. It was found in the year 1851, broken down the centre, in the churchyard at Mona-incha, and is now preserved in the house of the gentleman in whose demesne the ruin stands.

Drawn by M. S. from the stone, in the year 1869. In the year 1851, Mr. Waters, a constable of police in Roscrea, sent Dr. Petrie a drawing of this stone.



Chancel Arch, Mona Incha.

PLATE XXIV.

FIG. 50.

OR DO BRAN DUB.

(Pray for Bran the Black.)

Bran means 'raven,' and is compared by Ebel with Slav. *vrana*, Lith. *várnas*. *Dubh* 'dark,' 'black,' is, according to Mr. Rhys, cognate with the Norse *dökkur dunkel*.

This is one of the four inscriptions hitherto found in Ireland, where a personal epithet is added to the name, as in the case of Colman Bocht, Bran Ailither, Muirgus deic[ola]. There was a king of Leinster named Bran Dubh, who was slain in the year 601; but this inscription could not possibly have so early a date. It has been sought to identify the person here mentioned with Bran, the abbot, whose death is thus recorded:—"A. D. 929, Bran, son of Colmain, Abbot of Roscrea, was slain by the foreigners." (Four Masters). "A. D. 926, Bran Mac Colmain, Abbot of Roscrea, died." (Ann. Clon.) This abbot fell a victim to the Danes during that invasion of Munster, which is described in Chapters xxxv. and xxxvi. of the Wars of the Gaedhil with the Gaill, when Oiter Dubh came with an hundred ships to Port Lairge, and the east of Munster was plundered by him, and its south; and also the fleets of sixteen other chieftains, and as the old chronicler relates (*see* page 42), "they ravaged her chieftainries, and her privileged churches, and her sanctuaries; and they rent her shrines, and her reliquaries, and her books. They demolished her beautiful ornamented temples; for neither veneration, nor honour, nor mercy for *termonn*, nor protection for church, or for sanctuary, for God, or for man, was felt by this furious, ferocious, pagan, ruthless, wrathful people."

Drawn by Dr. Petrie from the stone in 1837.

A portion of this monument is now preserved in the Museum of the Royal Irish Academy.

FIG. 51.

OR AR DOM

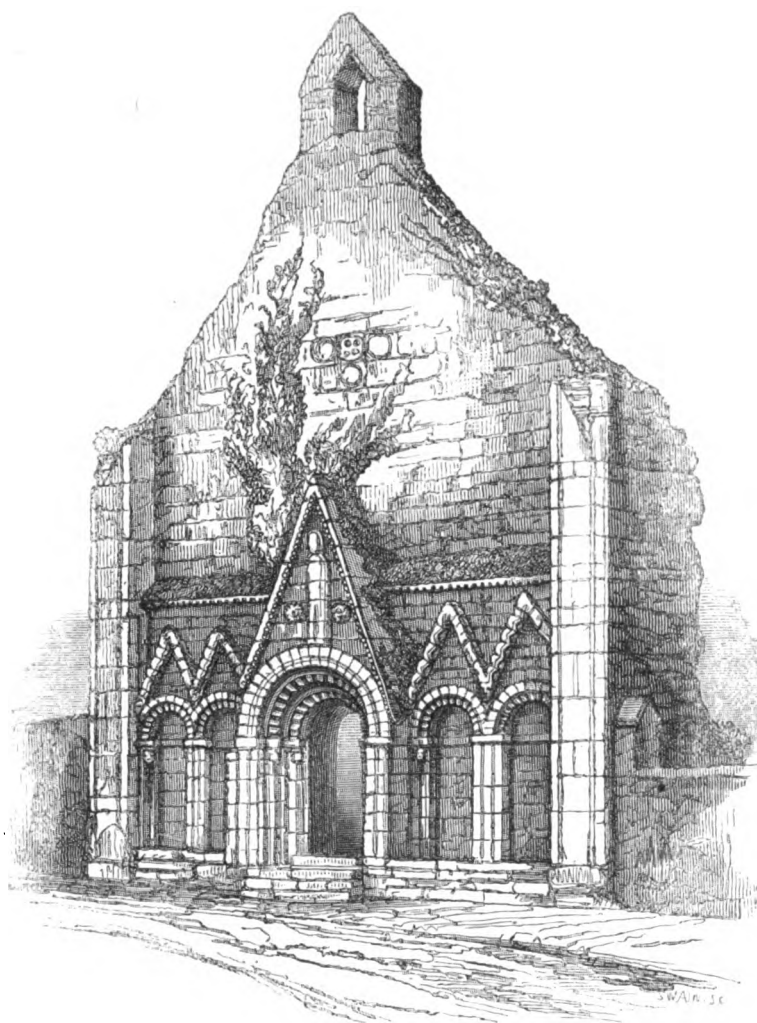
(Pray for Dom]

The name on this stone was probably Domnall, a very common Irish name. The Four Masters record the death of a lord of Eile, the territory in which Monaincha is situated, at the date of 1153. The design upon this stone appears however to belong to a later period than the twelfth century.

Drawn by Dr. Petrie from the stone itself, which he describes as a portion of a cross. This monument has now disappeared.

R O S C R E A .

ROSCREA is situated in the barony of Ikerrin, in the county of Tipperary. The old name of this place was Ross Cré, or 'the wooded point of Cré.' Another name for it is said to have been Riasc Cré, or 'the moor, marsh, or fen of Cré.' In the life of St. Cronan it is stated that he transferred his abode hither from the Cella Saan-ross, which he had founded, properly called Stagnum Cré.



West Front of St. Cronan's Church, Roscrea.

St. Cronan, son of Odran, who died between the years 600 and 620, built a monastery here. (See Ussher's Brit. Eccl. Antiqq., cap. 17, Works, vol. vi., p. 541; and Archdall's

Monasticon, p. 672.) He is thus commemorated in the Calendar of Oengus, at April 28:—


“Cristifer la Cronan,
Ruiss Chree co talci.”

‘Christopher with Cronan,
Of Roscrea, with strength.’

The modern church, which is dedicated to St. Cronan, stands near the site of the ancient abbey, of which the only remains are the west front, now converted into an entrance into the churchyard; while the belfry, which has been described by Dr. Petrie in his work on the Ecclesiastical Architecture of Ireland, pp. 366, 390, stands to the right, somewhat in front of this doorway. In the churchyard a fragment of a large stone cross, highly decorated, an ornamented slab, without letters, and a sepulchral slab, bearing an Irish cross and inscription, have also been found.

PLATE XXV.

FIG. 52.

RECHTA  RA.

This name may perhaps be identified with that of the person whose death is thus recorded by the Four Masters:—“A. D. 898, Scannall, of Teach Teilli; Ailill, of Rath Epscoip; and Reachtabhra, of Roscré, died.”

This tombstone was found in the churchyard of Roscrea, and is now in the Editor's possession.

Drawn by Miss Boxwell from the stone, in the year 1870.

FIG. 53.

[OR] DO U CHERBAILL UR D [O] RIG ELE.

(Pray for O'Carroll, pray for the King of Ely.)

The territory of Ely O'Carroll, now comprised in the baronies of Clonlisk and Ballybritt, in King's County, anciently extended into Tipperary. The O'Carrolls (in Irish *Uí Cerbaill*) are mentioned as lords of this district by the Four Masters, at the dates 1033, 1152, 1163, 1168, as well as in numerous entries referring to the fifteenth and sixteenth centuries. From these data alone it is therefore impossible to identify this name.

As to the inscription, *u* is the dat. sing. of *ua*, Old Irish *aus*, ‘descendant,’ ‘grandson;’ *Cerbaill* is the gen. sing. of *Cerball*, and *rig* is the dat. sing. of *ri* = Lat. *rex*.

The stone from which this inscription was copied has disappeared, and no record of it has been found, except this rude sketch, made by a police-sergeant named Waters, who lived in Roscrea

twenty years ago, and whose letter, containing this drawing, was found among Dr. Petrie's papers after his death.



Belfry of St. Cronan's Church, Roscrea.

INISCEALTRA.

INISCEALTRA, otherwise Holy Island, is situate in the parish of Iniscealtra, barony of Leitrim, county of Galway. A very small portion of the parish is now in the county of Clare. The island from which the parish takes its name lies in an arm of Loch Dergdheire (Derg). The name of Iniscealtra means 'the Island of Celtair.' It formerly belonged to Cenél Donghaile, the territory of the O'Gradys, in Thomond, or the county of Clare.

The first historical notice of Iniscealtra is the record given by the Four Masters of the death of St. Colum, of Iniscealtra, in the year 548. He is also mentioned in the Annals of Ulster, as dying of the *Mortalitas Magna* in 548; and in the Ann. Clon., at 550, as dying of the great pestilence called "The Boye Conneall" (*Buide connaill*). (See Ann. Four Mast., by O'Don., vol. i., p. 187, note.) In the Martyrology of Donegal it is stated that Macaoimhe, of Tir da ghlas, and Odhran, brought the relics of Colum to Iniscealtra, as had been foretold by Ciaran. The church was founded by St. Caimin, who, according to the Four Masters, was half brother of Guaire Aidne, who died in the year 662. (See Colgan's Acta SS., p. 74.) O'Flaherty states, in a marginal note to the Annals of Tigernach, Dublin copy:—"Caimin Inse Celtrach obiit (*supra*, fol. 14 a., No. 652, Ussher.) The 25th of March was St. Caimin's

day. He was of the race of Cathair Mór, of Leinster, and sought an anchorite's life on this island. He lived there in his solitary cell until the fame of his sanctity attracted crowds of disciples, for whom he erected a noble monastery, which became afterwards famous for the multitude of saints resting there. Some leaves of a Psalter, with marginal glosses, which in Ussher's day was commonly believed to have been written by St. Caimin, are still preserved in the Franciscan Collection, Dublin. (*See Ussher's Brit. Eccl. Antiqq.*, cap. 17, Works, vol. vi., p. 544.) The names of five abbots, one anchorite, and one bishop, of this place, are recorded in the Annals of the Four Masters.

Considerable remains of St. Caimin's Church still exist, westward of which is a fine Round Tower. The base of a cross lies sunk in the ground, north-east of a piece of wall, said to have been part of a small chapel. This is called *Teampul na bh-fear ngonta*, the 'Church of the slain men,' i. e. in which men slain in battle were buried. There are besides remains of two other churches, and several sculptured stones without letters, while six stones, bearing Irish inscriptions, have been found here.



St. Caimin's Church and Belfry.

PLATE XXVI.

FIG. 54.

OR DO ARDSEI] . . .

(Pray for Ardse)

It is impossible to determine what this name may have been, the inscription has now disappeared. It was found on a stone which once formed the base of a cross lying to the east of the round tower, and

near the shore. Mr. O'Connor when engaged on the Ordnance Survey described this stone. He says :— "It is eight or nine inches high. The letters are inscribed on the surface, where it is four feet in length; they are preceded by a cross. The letter D has a dot over it, which he thought might be accidental." (*See* Letters from T. O'Connor to Sir Thomas Larcom, in the Ordnance Survey Collection now in the library of the Royal Irish Academy.)

Drawn for Dr. Petrie by Mr. W. F. Wakeman.

FIG. 55.

MOENGAL MAC LODGIN.

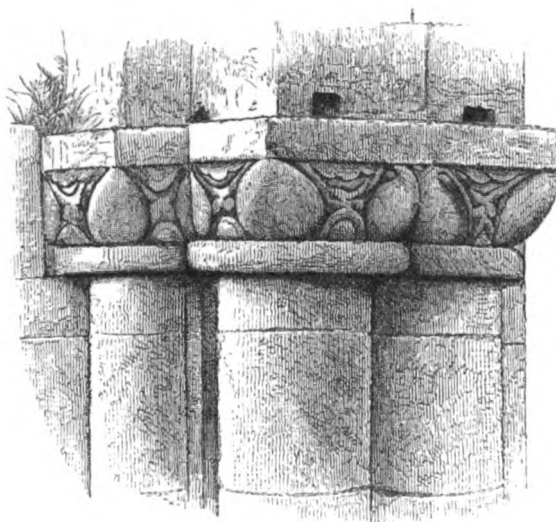
This rough sketch was found by the Editor among Dr. Petrie's MSS. It is only valuable as being the record of a stone which has now disappeared. The second name inscribed upon it appears to have been incorrectly read. Mr. Hennessy suggests that this name may be another form of Laidgen, which occurs in the Annals of the Four Masters at A. D. 660. Maenghal occurs six times in the Annals of the Four Masters; but it has not been identified with that of any person connected with Iniscealtra.

FIG. 56.

✠ ILAD IN DECHENBOIR.

(The stone-tomb of the ten persons.)

It may be safely conjectured that the first word *Ilad* is a form of *Ulad*, a stone tomb. The dat. sing. occurs in the Lebar Brecc, p. 94, in right margin. "Atat a thaisi in ulaid Senpatraic in Ard-macha." 'His relics are in Old Patrick's *ulad* in Armagh.' *In* is the gen. sing. masc., and neut. of the article. *Deichenboir* is the gen. sing. of *deichenbar*—a deced of ten persons—now *deichneabhar*



Capitals of Chancel Arch, St. Caimin's Church.

(*See* Cormac's Glossary, p. 166, and Irish Glosses, p. 72.) The dative singular occurs in the Calendar of Oengus, July 14 :—"Ateocham no-n-ailem con-deichenbor noeiden." 'Let us pray to him, let us beseech him with a deced of infants.'

This formula is very peculiar, and only two other inscriptions have been found in Ireland, which can be classed along with it. They are "vii Romani," and "Orait ar ii. canoin;" both are tombstones in the Island of Aran. It is not improbable that this slab marked the grave of some of those men slain in battle, to whom the above-mentioned Teampul na b-fear n-gonta was dedicated.

Drawn by Mr. W. F. Wakeman for Dr. Petrie from the stone at Iniscealtra, in the year 1837, corrected from a rubbing taken by the Rev. James Graves in 1874.

FIG. 56a.

OR DO CHUNN.

(Pray for Conn.)

Cunn (the *h* of *chunn* is caused by the preposition *do*) is the dative singular of Conn, gen. sing. Cuinn, Anglicé Quin. A similar inscription was found at Clonmacnois by Dr. Petrie. (See notice of Pl. lxii., Fig. 149, vol. i.) There were three distinct families of the name of O'Quin—O'Quin of Moy-ith, in the barony of Raphoe, in Ulster; O'Quin of Muintir Gillagan, in the county of Longford in Leinster; and O'Quin of Muintir Iffearnain, in the county of Clare, in Munster. We may believe that this inscription commemorates the name of some person belonging to the last mentioned branch, from which the present Earl of Dunraven is sprung.



FIG. 56a.

The design on this stone is a cross of bands, interlaced and forming a triquetra knot at each extremity.

An illustration of this stone has been already published by the late Earl of Dunraven, in his *Memoirs of Adare Manor* (p. 164), where it is stated that Dr. Petrie was of opinion that this cross belonged to the ninth or tenth century. It has also been described and illustrated by Mr. W. F. Wakeman in his *Hand-Book of Irish Antiquities*, p. 96.

Drawn by Mr. W. F. Wakeman for Dr. Petrie, in the year 1842.

PLATE XXVII.

FIG. 57.

OR DO DIARMAIT MACC DELBAID.

(Pray for Diarmait, son of Delbad).

There was a Bishop of Iniscealtra in the early part of the tenth century, whose name was Dermot; but then his father's name was Caicher. His death is thus recorded:—"A. D. 951. Diarmaid, son of Caicher, Bishop of Inis-Cealtra, died." (Four Masters.) Delbaid (Dealbhait) is a name which occurs in the Annals as that of one of the Tuatha dé Danann, who overcame the Fir Bolg, Dealbhaeth, son of Ogma, A. M. 2544 (Chron. Scot.); and of a king of Ireland, A. M. 3451, 3460 (Four Masters). It was an epithet of Lughaid Delbhait, son of Cas, from whom descended the septs who gave name to the territories called Dealbhnas (or Delvins).

There was a Bishop of Inis Cathaigh (Scattery Island), near the mouth of the Shannon, who bore the name Diarmait, and who lived in the eleventh century. His death is thus recorded:—"A. D. 1119. Diarmaid Leanna, successor of Seanan, of Inis Cathaigh, a paragon of penance, died."

Drawn from the stone by Mr. W. F. Wakeman for Dr. Petrie, in the year 1837.

FIG. 58.

OR DO MAELPATRAIC.

(Pray for Maelpatric.)

This name has not been identified with that of any person connected with Iniscealtra.

The form of cross, which is carved on these slabs was not likely to be in use before the tenth century.

Drawn from the stone in the churchyard of Iniscealtra by Mr. W. F. Wakeman for Dr. Petrie, in the year 1837.

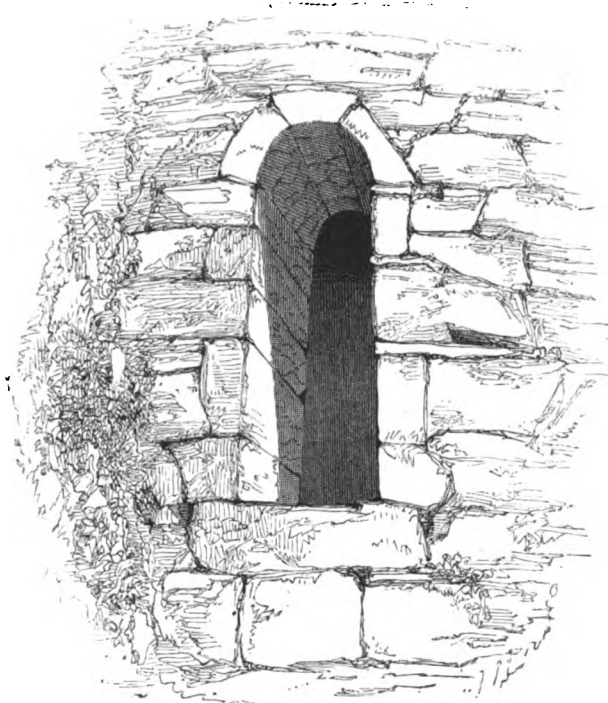
FIG. 59.

OR DO LAITHBERTACH.

(Pray for Laithbertach.)

At Clonfert, which is situated higher up the Shannon than Iniscealtra, there was a bishop of this name early in the ninth century, whose death is thus recorded:—"A. D. 820. Laithbeartach, son of Aengus, Bishop of Cluain-fearta-Brenainn, died." (Ann. Four Masters.) But perhaps in our inscription Laithbertach stands for Flaithbertach, the initial *f* being regularly infected by the preposition *do*.

Drawn by M. S. from a rubbing made of the stone in the churchyard of Iniscealtra by the late Earl of Dunraven.



Doorway of Belfry of St. Caimin's Church, Iniscealtra.

KILCUMMIN.

KILCUMMIN is a parish in the barony of Tirawley, county of Mayo, lying north of Killala, between four and five miles (Ord. Survey, sheet 8). In modern times it is best known as the place where the French, under Humbert, landed in 1798, on the west side of the bay of that name. The name signifies the Church of Cummin, who was styled Fota, or 'tall,' and was of the race of Conang, grandson of Amhalgaidh, who gave name to the barony. Dr. O'Donovan observes:—"The present church of this parish is one of great antiquity, built of very large stones, in the primitive Irish style. At this church was preserved, some years since, a flat stone called Leac Chuimin, to which the peasantry resorted for many superstitious purposes; but it was removed by Dr. Lyons, now parish priest of Kilmore-Ennis, who caused it to be built up in the wall of the new Roman Catholic cathedral at Ballina." (Tribes and Customs of Hy-Fiachrach, pp. 9, 10.)

B R E A F F Y .

THIS church is situated in a parish of the same name, in the barony of Carra and county of Mayo. The name is a corruption of Breachmhagh, signifying Wolf-field (*brech* = Sanskr. *vrka*). Little is known of the history of this place, but the name of one saint connected with the church is preserved in the Martyrology of Donegal, where we read, September 30, Airinne the Pious, of Breachmagh. In the Annals of the Four Masters, a battle fought here is thus recorded:—A.D. 753. The battle of Druim-robhaich, which is called the battle of Breach-mhagh, was fought between the Ui Fiachrach and Ui Briuin, in which were slain the three Ui Ceallaigh, i.e. the three sons of Fearghus, son of Roghallach, i.e. Catharnach, Cathmugh, and Artbran, their names. In the Annals of Clonmacnois the same battle is recorded at the date 753, where this place is called Dromrovay. The existing remains here are a church in ruins, and a slab bearing an Irish inscription.

PLATE XXVIII.

FIG. 60.

ORT AR ANMAIN M ETICH.

(Pray for the soul of Mac Etich.)

Etich is the genitive of *Etech*. The abbreviation for the word *orait* is remarkable. *Anmain* is the acc. sing. of *anim* governed by the preposition *ar*.

Five persons are mentioned in the Annals of the Four Masters who bore the name Mac Etich, which seems to have belonged to the county of Louth and Dundalk.

The stone on which this inscription, at Kilcummin, appears is a thick slab of hard grit or freestone, about four feet by six, divided by a plain cross into four compartments.

An illustration of this stone was published, along with an erroneous reading of the inscription, in the Transactions of the Royal Irish Academy (vol. ix. Antiq., p. 3, Paper by the Rev. James Little, read June 21st, 1802).

FIG. 61.

L O N G E C N A N .

Names ending in *nán* are not uncommon. For example: Adamnán, Carmnán, Dadhnán, Flaithnán, Gartnán, Lachtnán, Lomnán, Mencnán, Sescnán, Silnán. They are probably double diminutives.

This stone was found in the churchyard of Breafy, county Mayo, whence it has been conveyed to The Neale House, the residence of Lord Kilmain. It is placed in the orchard-wall, and is described by Sir William Wilde as nearly covered with ivy at the time when he saw it in the year 1867. See Lough Corrib, p. 241, where an engraving of the stone is given.

Drawn by M. S. from a paper mould of the stone lent by Dr. S. Ferguson.

SEIR KIERAN.

THIS place (called in Old-Irish Saigir-Ciaráin) is situated in the barony of Ballybritt, in the King's County, not far from the south-western extremity of the Slieve Bloom (Sliabh Bladhma) mountains.

In the Calendar of Oengus (5th March) the genitive singular of the name of this place is *Saigre* (*Ciaran sluagach Saigre*, 'Ciaran the hostful of Saigre'). It seems derived from *Saig*, the name of a well, mentioned in some verses attributed to St. Patrick, and quoted in a note in the Lebar Brecc copy of that poem. They begin thus:—

"Saig uar
cumdaig cathair for a bríc"
'Cold Saig!
Build a city on its brink.'

St. Ciaran was the founder of the monastic establishment here. He was descended from the chieftains of Ossory, and his mother was of the race of the Corcalaidhe. He was born in Cape Clear Island, in the county Cork, where the ruins of his church are still visible, together with a cross sculptured on an ancient pillar-stone. The period at which he lived is involved in much uncertainty. In the early lives of this saint he is spoken of as if he had preceded St. Patrick in his ministry by thirty years; but Dr. Todd has shown^b that the early date attributed to him is inconsistent with several particulars related in these very lives. He was a contemporary of St. Ciaran, of Clonmacnois, and a pupil of St. Finnian, of Clonard, and therefore must have lived in the middle of the sixth century. His memory is venerated on the 5th of March in the Martyrology of Donegal, where we learn that he appointed Carthach his successor. The Four Masters record the names of twenty-seven ecclesiastics connected with this place from the years 571 to 1545. The Rev. James Graves has given the following interesting account of this place in his History of the Cathedral of St. Canice, p. 7:—

"The cemetery of St. Kieran's monastery at Saighir came at an early date to be esteemed of peculiar sanctity; for the saint, in answer to one of his three last prayers, is said by the legends to have obtained for it the privilege that the gates of hell should not, after the judgment day, be closed upon those who were buried near his 'cathedra.' Dymma, Prince of Ui-Fiachach, after his repentance and reconciliation with St. Kieran, ordered that his posterity should be there interred. And, from a passage in Keating's History of Ireland, it appears to have been also the burial-place of the kings of Ossory. The cemetery of Saighir was, probably, at first enclosed by the customary earthen rampart or stone cashel; but be that as it may, there was no trace of cashel or of rampart remaining in the year 917—perhaps it may have been obliterated when the Danes, issuing from their ships moored in Linn-Rois opposite Ross-na-Ree on the Boyne, wasted Saighir and Birr, in the year 842. Geoffrey Keating, in a passage omitted by his English translator, who was, probably, ashamed of the wildly fabulous strain which pervades it, relates that Sadbh, daughter of Donnchadh, the son of Kellagh, Lord of Ossory, grieved that Saighir, the burial-place of her ancestors, lay open and defenceless, whilst so many famous churches in

^a See History and Antiquities of St. Canice's Cathedral by the Rev. James Graves and J. G. A. Prim, pp. 4, 14.

^b St. Patrick, Apostle of Ireland, J. H. Todd, D. D., pp. 199, 203.

Ireland were encircled by walls, induced her husband, Donnchadh, son of Flann Sinna, monarch of Ireland, to assemble a large number of masons from Meath, and erect a suitable wall of stone around the cemetery.

"Notwithstanding, however, this mark of royal favour, the monastery seems to have gradually fallen into decay; our annals, which afford us a numerous list of the obits of its bishops, abbots, and learned men, reaching down to the close of the eleventh century, cease, for several hundred years from that period, to notice Seir-Kieran. It is recorded, that the monastery was plundered by the people of Munster thirty-five years after the piety of Donnchadh's consort procured its enclosure: but the only other notice afforded by the annals is the burning of the monastery by O'Carrol and the English in the year 1548. According to Ware, the Canons Regular of St. Augustine were introduced into Seir-Kieran; he does not supply the date, but it was probably about the middle of the twelfth century, when that order found entrance into the greater part of the Irish monastic houses. The priory of Seir-Kieran does not appear to have recovered from the devastation inflicted by O'Carrol and the English ere the general suppression of monastic houses supervened some twenty years later, as the Inquisition on the surrender, taken at the neighbouring castle of The Leap, speaks of the walls of what had lately been the church, and, alluding to its prostrate condition, states that a large stone building, thatched with straw, was then used as the parish church, whilst two other thatched houses served the canons for their place of residence. The precinct of the priory was found to comprise one acre, thus identifying it with the present churchyard. The rectory of Seir-Kieran, valued at forty shillings, was impropriate in the canons; as was also the *villa* or townland of Seir-Kieran, forty-one acres in extent, on which then stood six cottages. Queen Elizabeth, on the 3rd of August, 1578, demised, for twenty-one years, at a rent of five pounds Irish, per annum, to Sir William O'Carroll, the priory, with its site, precinct, and possessions in land and tithes. In 1586, Sir Luke Dillon, Knight, Privy Councillor, and Chief Baron of the Exchequer, obtained from the Crown a lease of the premises for sixty years, after the expiration of the first-mentioned term; and on the 9th of January, 1604, Captain, afterwards Sir William Taaffe, was, by James I., granted the property, to hold *in capite* by the twentieth part of a knight's fee; and by him, according to Archdall it was subsequently assigned over to James Earl of Roscommon."

The existing remains of this ancient ecclesiastical establishment are the enclosing wall or cashel, part of which may with great probability be assumed to retain some portions of the

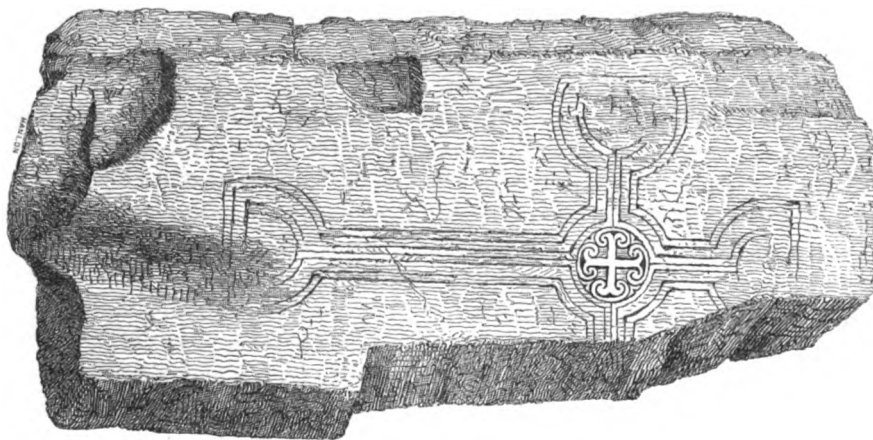


Fig 61a.

wall above-mentioned, which was erected by the Queen of Donnchadh in the tenth century, and four tombstones, two of which are here figured.

That here engraved is from a rubbing made by the Rev. John H. Scott in 1874, on which is still to be seen a portion of an ancient Irish inscription, commencing *Or do Ch* . . .

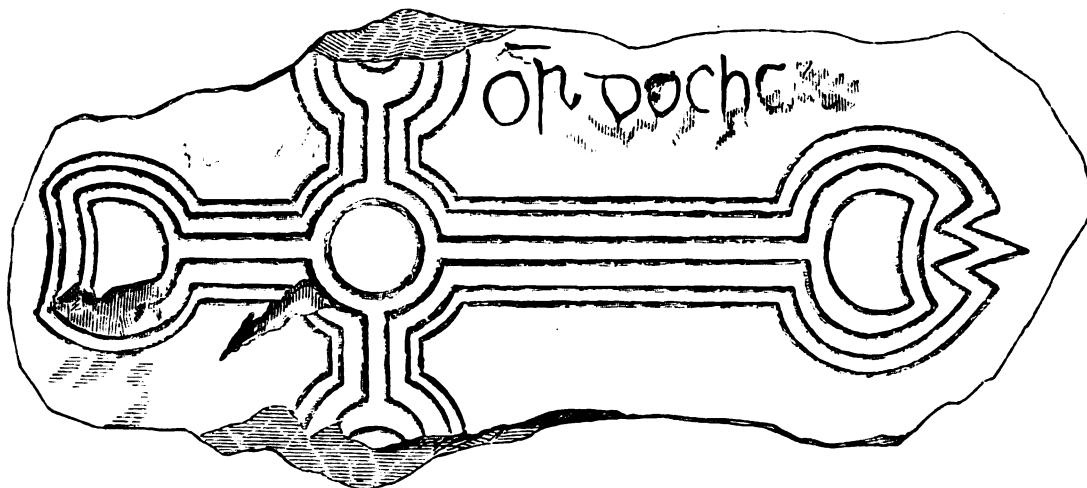


Fig. 61b.

A few sculptured stones, which may have formed portions of a church, erected in the eleventh century, lie scattered about the cemetery. One is the voussoir of a door arch, carved with a bold three-quarter round moulding; another presents traces in relief of a cross within a circle. The parish church, rebuilt by the late Ecclesiastical Commissioners for Ireland, preserves in its east window some remains of an earlier fabric.

TISARAN.

TISARAN is situated in the parish of the same name, in the barony of Garrycastle, in King's County. The name is derived from Tech-Saráin, or 'Saran's house,' just as in Welsh the name of St. Davids, Tyddewi, signifies 'David's house.' The ancient churchyard of Tisaran lies to the west of the River Brosna in Moystown demesne, the old castle of which is recorded by the Four Masters as having been demolished through fear of the English in the year 1548.

In the Martyrology of Donegal Saran is commemorated at the 20th January, and the compiler adds:—"This may be the Saran who consecrated Tigh-Saráin in Dealbhna, and who is of the race of Dealbhaeth, son of Cas, son of Conall Eachluath, who is of the stock of Cormac Cas, son of Oilioll Olíum." (See also the Appendix to the Introduction, p. xlv.)

The Four Masters record his death at 661, and call him "Saran Ua Critain." The Annals of Ulster at the same year include among certain *sapientes* who died, "Saran nepos Critain."

The church here was founded by St. Saran in the early part of the seventh century. In the Annals of Clonmacnois, at A. D. 658, we find "St. Saran Mac Cridan (Saran ó thigh Sarain, i. e. Saran of Tech Sarain), died." In the Registry of Clonmacnois the following curious passage, regarding the foundation of the church, occurs:—"The holy cleark Saran did come in, who took for his part 38 dayes for rent to be payed thereout, and undertook to build a churchhouse in the said churchyard, which he called Teach-Sarain, i. e. y^e house of Saran, and this was the rent he was to pay during his owne life, that is to say, a fatt hogg, uppon y^e feast of St. Martin, and also to intertaine and cherish all those of the Clanna Neills as should haue come for pilgrimadg to Cluain uppon euery Good Fryday; and that after the decease of Saran the said house of Saran to remaine wth the bishop of Cluain for-ever, and of those 48 dayes the parish priest was to have 10 dayes, and it was enioyned to every parish priest to pray for St. Saran." (Journal of the Kilkenny, &c., Archæol. Soc., vol. i. (new series), p. 449.)

In the will of Sir John Coghlan, who lived in the reign of Queen Elizabeth, we find that he bequeathed two cows to the church of Tech-Sarayn.

The only existing remains here are the ruins of the Protestant place of worship, in the walls of which are incorporated some slight remains of the ancient church; in the burial-ground lies the inscribed stone noticed below; there is also a well dedicated to St. Saran. The patron day is now forgotten.

PLATE XXIX.

FIG. 62.

OR DO BRAN.

(Pray for Bran.)

This name, which means 'Raven,' has not been identified with any one connected with Tisaran; but it was common among the kings of Leinster. In the Annals of the Four Masters the death of St. Bran, of Lann Eala, is recorded, at the date 735. This place is in the same county, and in the neighbouring barony of Ballycowan. The cross inscribed on this stone is of a pattern similar to many found at Clonmacnois, which seem to belong to the eighth century.

Drawn by M. S. from a rubbing made at Tisaran by the Rev. James Graves, in 1873.

CLONFERT.

CLONFERT is situated in the parish of Clonfert, barony of Longford, county of Galway, on the west side of the River Shannon.

The name is in Irish Cluain Fertai, 'the meadow or lawn of the grave,' and is called in the

* The gen. sing. *cluana fertai* (leg. *fertae*) occurs in the Calendar of Oengus, at December 23:—

" Lam Themneoc don rigraid	' With my Temneóc of the Kings
Cluana firmaith Fertai."	of truly good Clonfert.'

Annals Cluainferta Brendain. The monastery here was founded by St. Brendan, the Navigator, who was born near Tralee, in Kerry, about the year 484. A great church and monastery were erected here, which were destroyed in 1541 by Felim O'Melaghlin, as is recorded at that date by the Four Masters. The same authorities tell of its having been six times burnt, and thrice plundered. Situated as it was, on the shore of the Shannon, it fell an easy prey to the foreigners who infested that river. When, in the year 838, Turgesius the Dane appeared with his fleet upon Loch Ree, he plundered Clonfert and Clonmacnois, along with all the other churches in the neighbourhood of Loch Derg. Clonfert was also plundered by the men of Munster in 949, as well as by the tribes of Connaught, the Ui Ruairc and Conmaicne, in the middle of the eleventh century. The deaths of many ecclesiastics belonging to this place, from the seventh to the sixteenth century, are recorded by the Four Masters.

In the year 1266 it is stated, in the *Annals of the Four Masters*, that a bishop elect came from Rome to Clonfert and that the dignity of bishop was conferred on him at Athenry; and Dr. O'Donovan adds the following note:—"Ware calls him John, an Italian, the Pope's Nuncio, and says, that he sat for many years, and was at last, in 1296, translated to the Archbishopric of Benevento, in Italy. Ware suggested that, 'perhaps the fair frontispiece at the west end of the church, adorned with a variety of statues of excellent workmanship,' was built by him." (*See Harris's Edition of Ware's Bishops*, p. 639.) Dr. O'Donovan adds, that it is his belief that the beautifully ornamented doorway, which is the most perfect specimen in existence of the Irish Romanesque style, is at least two centuries earlier than this John's time.

The existing remains in this parish are the Cathedral (of which the west door, and east end, are the only ancient parts), and a stone, on which a fragment of an inscription was found by Dr. Petrie—*OR DARA*, with a plain Irish cross upon it, two feet in height above the ground. It stands in the east part of the churchyard, and about nine yards to the south of the southern wall of the cathedral. On the site of the ancient monastery a fragment of wall still remains, twelve feet high, and seven broad. The site of the nunnery is called "the Nun's acre," and here a very curious tombstone is still shown. It is somewhat in the shape of a coffin, ornamented with a cross, and exhibiting an inscription, which is described by O'Donovan as certainly ancient, but so effaced as to be undecipherable. Dr. Petrie afterwards remarks, in a letter to O'Donovan:—"The inscription at the nunnery excited me much, and I spent two hours in a fruitless attempt to copy it; but the day was unfavourable, as there was no sunshine. I was more successful in the imperfect inscription, which you have sent. I also drew the finely preserved one to Began." (*Letter to O'Donovan, Ordnance Survey, Longford, November 12, 1838.*)

FIG. 63.

OR DO BEC GÁN.

(Pray for Becgán.)

This name, which in the form Beccán, 'parvulus,' a diminution of *becc*, 'little,' occurs frequently in the Annals and Martyrologies, has not been identified with any person connected with Clonfert.

This stone is now preserved in the vestry at the north side of the chancel in the Church of Clonfert.

Drawn by M. S. from a rubbing taken of the stone by the Rev. Dr. Todd.

TULLYLEASE.

TULLYLEASE is situated in the townland and parish of that name, in the barony of Duhallow, and county of Cork. The name is in Irish *Tulaoh-lias*, i. e. the hill of the huts, and the church here was founded by St. Beretchert, called by the Four Masters *Berichter*, and styled *Berikert* in the Calendars of Marianus Gorman and Donegal, where he is commemorated, on the 6th of December as, *Berikert*, of *Tulach-lias*. He was one of the three sons of a Saxon prince, who was represented as having left England after the defeat of Colman, Bishop of Lindisfarne, in the debate at the Synod of Whitby, and who then came over to Ireland with a great many followers. The name of this saint, as we learn from Dr. Reeves, is preserved in the three townlands following:—1. "Kilberrihert, a townland in Knocktemple, the parish adjoining Tullylease, on the south-east, also in the barony of Duhallow. The name signifies 'Berechert's Church;' but there are no vestiges of such now remaining. 2. Kilberrihert, a townland in the parish of Aghabulloge, barony of Muskerry East, situate to the south of the last. In the Ordnance Map 'Kilberrihert burying-ground' is marked in the demesne a little south of Kilberrihert House, and west of the Roman Catholic chapel. This old cemetery is now only used for the interment of unbaptized children. It contains no ruins or monumental stones. In another direction there is a holy well, which the peasantry call *Tubber Berrihert*, and sometimes *St. Bernard's Well*. St. Olan is the patron of the parish church. 3. Kilberchert, a townland in the parish of Ballincuslane, where the barony of Trughanacmy adjoins that of Duhallow, in the county of Cork. All these, however, were but inconsiderable stations in comparison with Tullylease, which was the principal church of the saint."^a

Only two notices of this place have been discovered in the Irish Annals:—"A. D. 839, *Berichter*, of *Tulach-leis*, died on the 6th December" (Four Masters); and "A. D. 1042. *Dunadhach O'Inmainen*, herenach of *Tulach-leis*, rested" (Ann. Inisfallen). Dr. Reeves adds:—"According to Ware, a priory of Regular Canons of St. Augustin was founded here, at an unknown date, by Matthew FitzGriffin; but it seems to have existed as such only for

^a See St. Beretchert of Tullylease, by W. Reeves, pp. 267, 275. This memoir was the result of a visit D. D.; The Ulster Journal of Archæology, vol. vi., to the spot in 1853.

a short period, having been annexed to the great priory of Kells, in Ossory, before the fifteenth century; for, in 1412, Henry the Fourth confirmed the possessions of that house, and among them the '*Ecclesia de Tyllaghlesche et terra sanctuariæ*.' The rectorial tithes are now inappropriate. The benefice is a vicarage in the diocese of Cloyne, and in the patronage of the bishop."

The existing remains of this ancient ecclesiastical establishment are an old church, now in ruins, and churchyard, to the north-west of which is Tobar Berechirt, or the Well of Berechert, overshadowed by an old thorn tree, generally covered with votive offerings. Close to the margin of the well, on the south side, are the traces of a small rectangular building, standing east and west, measuring about twenty-eight feet by eighteen feet in the clear. This is called Tigh Berechirt, or 'Berechert's House;' and from its walls stones have been taken, which are held by the native peasantry to have miraculous powers, while from its foundation grows the ancient thorn, which overhangs the well. In a field, lying to the south-west of the church, is a rude stone, called Cloch na h-eilite, 'the hind's stone.' It has a basin-shaped cavity, with a small hole passing through underneath. This stone is described in a letter to Mr. H. May from Mr. Eugene Finnerty, of Ballyneale, as "a large stone, some tons' weight, with a font cut in the centre. It is said that St. Berechert baptized his countrymen in this font. It is very rude, and bears traces of great antiquity." A few yards from the burial-ground stood, in former times, a building called the Comharbach, i. e. 'belonging to the Coarb,' some traces of which are still discernible, though most of the stones were removed some time ago by the present occupant of the land. It was probably the abode of the Coarb, or hereditary tenant of the church property, who was generally a cleric of some order. The church is thus described by Dr. Reeves:—"It consisted of nave and chancel, the former fifty-one feet eight inches by thirty feet wide, the latter thirty-five feet four inches by twenty-three feet. A window in the south side of chancel, and doorways on the same side of chancel and nave, indicate the thirteenth century as the date of the building. At the western extremity of the nave there are evidences of a habitation having been attached to the church, in the form of a loft or upper room. The door was on the south side, about two-thirds of the way towards the west angle; from this door to the angle there are putlock-holes in the north and south walls, where the joists formerly rested; and on the south side are the remains of the window which lit the chamber, high up above the other windows of the buildings." Leaning against the inside of the east wall, at the north side of the place where the altar stood, is the sculptured and inscribed slab, of which a representation will be found on Plate xxx.

PLATE XXX.

FIG. 64.

[IHS] XPS.

Quicumquæ hunc titulum legerit
 Orat pro Berechtaire.
 Whoever may read this inscription,
 Let him pray for Berechtaire.

It is probable that on the angle of the slab which is now broken away were inscribed the letters IHS *Jesus*, as a counterpart to XPS *Christus*, which occupies the other angle. The use of *quæ* for *que* and *orat* for *oret*, is agreeable to the peculiar orthography found in the Hiberno-Latin records, where the vowels are written according to their value in the native pronunciation. Of the form *orat* we have an appropriate example in the colophon of an ancient MS. of the Irish school; and it may be remarked here, that the present legend is more in the style of a scribe's subscription to a book, than in that of the monumental formulas in use among the Irish. The colophon to the Gospels of Mac Reguil is—"Quicumque legeret et intellexeret istam narrationem orat pro Mac Reguil scriptori." The name may most certainly be identified with that of the St. Berichtir, whose obit, as noticed above, is given by the Four Masters at A. D. 839. The patterns upon the stone are found on other monuments believed to be the work of the ninth century, as well as in the illuminated manuscripts of this period; they are incised, excepting the central circle, which is filled in with a group of triquetra knots, cut in relief.

It is a plain slab of sandstone, measuring three feet in length, and two feet in width. It is elaborately finished, and the edges are well defined.

A drawing of this stone was printed for private circulation in 1851, by Mr. John Windele. Another by Mr. Huband Smith from a rubbing made by Dr. Reeves appears in the *Ulster Journal of Archaeology*, vol. vi., p. 267.

D U R R O W .

DURROW is a parish situated in the barony of Ballycowan, on the north of King's County, and extending a short way into Westmeath. The Old Irish form of the name is Dairmag, signifying 'Oakfield.' It anciently formed part of the territory Fir-Cell, which was included in the kingdom of Teffia. On the death of Crimthann, in 533, the lordship descended to his nephew, Aed, whose father, Brendan, survived till 576, but does not appear to have enjoyed supreme power. The foundation of a monastery in this place by St. Columcille, is thus described by Venerable Bede^a in his *Ecclesiastical History*:—"Fecerat autem, priusquam Britanniam veniret, monasterium nobile in Hibernia, quod a copia roborum *Dearmach* lingua Scottorum, hoc est, campus roborum, cognominatur." 'Before he passed over into Britain he built a noble monastery in Ireland, which, from the great number of oaks, is, in the Scottish tongue, called Dearmach, The Field of Oaks.'

^a See Dr. Reeves' *Adamnan*, p. 23, note *b*.

Dr. Reeves has proved that Durrow must have been founded between the dates 553 and 563. It is stated by Tighernach, that Aedh, son of Brendan, King of Teffia, "bestowed



Cross at Durrow.

Darmach on Colum-cille, and Aedh became lord of Teffia in 553, while St. Columba removed to Iona in 563."^a Among the poems ascribed to St. Columba is one which refers

^a See Dr. Reeves' *Adamnan*, p. 23, note b.

to certain mounds and boundary fences erected in the termon of Durrow by three Pictish abbots, Tiughulbh, Erolbh and Torulbh. It commences thus:—"Tiughulbh, of the abbot's house." (Bodl. Libr. Laud, 615, p. 106, l. 9.)

The annalists record the names of many abbots of Durrow, up to the twelfth century, as well as scribes, and learned men. The abbey was three times plundered and destroyed by fire; and the last notice of it is in the Annals of Loch Cé at the date 1582—Domhnal was killed in Darmhagh of Colum-Cille by the Síl Conchobhair-Failghe.

The oldest relic of this ancient ecclesiastical establishment which has come down to us is the illuminated manuscript copy of the Gospels, called the Book of Durrow, which has been described by Mr. Westwood, in his work on Anglo-Saxon and Hiberno-Celtic Illuminations, p. 20. This manuscript is now preserved in the library of Trinity College, Dublin. The only architectural remains at Durrow are the outer arch-stones of an ancient window built into the wall, a few yards from which may be seen a fine sculptured cross, an engraving of which has been published by Mr. Marcus Keane,* by whose kind permission it appears also in these pages (*see* p. 55), and the two inscribed stones here given.

PLATE XXXI.

FIG. 65.

OR DO CHATHALAN.

(Pray for Cathalán.)

The name Cathalán (a diminutive of Cathal) has not been identified with that of any person connected with Durrow. It occurs again on a stone of a later date in this collection, found at Boyle Abbey. This name occurs four times in the Annals of the Four Masters. In the inscription the initial *c* is regularly aspirated after the preposition *do*.

A fragment, six inches in length, is all that now remains of this monument.

Drawn at Durrow by Dr. Petrie, about the year 1845.

FIG. 66.

OR DO AIGIDIU.

(Pray for Aigide.)

Aigidiu is the dat. sing. of *Aigide*. This name has not been identified with that of any person connected with Durrow, nor does it appear in the Annals of the Four Masters, or in the Martyrologies. The adjective *aigide* occurs in the Lebar na Huidre as an epithet for the wind.

The cross is of a singularly beautiful design, and no other has been found exactly similar in form.

* See Tombs and Temples of Ancient Ireland, by Marcus Keane.

The knots, spirals and frets, with which it is adorned, mark it as belonging to the period when Irish art was at the highest point.

Drawn at Durrow by Dr. Petrie about the year 1845.

The editor has to thank her friend Dr. Bewley, of Clara, for sending her a rubbing of the stone by which she has been enabled to verify the drawing. The stone still lies half buried in grass in the churchyard of Durrow.

GLENDALOUGH.

GLENDALOUGH is situated in the parish of Derrylossery, in the barony of Ballinacora North, and the county of Wicklow. Its name, originally Glenn-dá-locha, 'the glen of the two loughs,' is derived from two lakes, separated by a narrow strip of land, enclosed by some of the loftiest of the Wicklow mountains. The old writer of the life of St. Kevin, published by the Bollandists in the *Acta Sanctorum*, at the 3rd of June, thus describes this place:—

"A solitary place, enclosed by lofty mountains, and watered with fair streams; for there the waters of two lakes and of a beautiful river flowing down from the mountains, unite; and in the upper part of the valley, where the mountains close in and terminate it, the lake stretches from the roots of one mountain to the foot of the other; and that valley was formerly called in Irish Gleand De, but now Gleann daloch, that is, the valley of the two lakes."

In the prologue to the Calendar of Oengus, Glendalough is said to be the Rome of the west of the world—"is Ruam iarthair betha Gleand dálach dá-lochá".

The church here was founded by St. Caemhghin (Kevin), whose death is recorded by the Four Masters as happening on the 3rd of June, A. D. 617. He is thus commemorated by Oengus at that day:—

"Mil Crist i crich nErenn,
ard ainm dar tuind trethan,
Cosmgen caid cain caithfer,
in-Glind dá-lind léthan."

'Christ's soldier into the border of Erin,
A lofty name over wave of ocean,
Coemgen the chaste, a fair champion,
In the glen of two broad linns.'

From an old life of this saint, quoted by Ussher in his *Brit. Eccl. Antiqq.*, cap. 17 (*Works*, vol. vi., p. 525), it appears that Glendalough was in the district of Forthuatha, i. e. 'the stranger tribe.' This name was an alias for Ui Mail, as, according to a note in the *Féilire* of Oengus and Irish Calendar of the O'Clerys, at October 7th, Ui Mail is the name of the territory in which Glenn-dá-locha is situated. Hither St. Kevin is described as having brought a number of monks, who followed him from another place, together with many who came to him from all parts, and some of whom he made monks. Over this monastery he appointed a ruler of sanctity and experience, assigning to each person of the religious body his duty. He then withdrew to the upper part of the valley, about a mile distant from the monastery, and formed for himself an humble dwelling in a narrow place, between the mountain and the south side of the lake, where was a clear rivulet and a densely wooded spot. Here having lived for four years in solitude, his monks drew him

from his retirement, and prevailed on him to live amongst them at a beautiful church they had erected for him, called Disert-Caemhghin, on the south side of the upper lake. After remaining here for a few years he removed his monastery to the east of the smaller lake, near the confluence of the two rivers, where his own resurrection should take place, and where a fair and religious city grew up in honour of St. Kevin. From the death of St. Kevin the names of his successors, the abbots of Glendalough, are preserved, with probably few omissions, until the decay of the city and monastery in the thirteenth century. When the see of a bishop was first established here is by no means certain; but it cannot have been much before the beginning of the tenth century. Glendalough was burned or plundered in 770, 833, 835, 886, 982, 983, 1012, 1020, 1061, 1071, 1083, 1095, and 1163, before the settlement of the Anglo-Normans in Ireland. In 835, the oratory (*dertech*) of Glendalough was burned, and the oratories were burned in 1020. In 1061 the churches of Glendalough were burned; and again in 1083; and, lastly, in 1163 the church of St. Kevin, that of St. Kieran, and the church dedicated to the two Saints Sinchell were burned.

The abbacy of Glendalough was filled in the early part of the twelfth century by St. Lorcan O'Tuathail, who, next to the founder, was the most eminent person connected with the place. He was promoted to the Archbishopric of Dublin in 1166, when Glendalough was plundered by the English. In 1179 Pope Alexander expressly confirmed all the possessions of Malachy, Bishop of Glendalough, reserving the rights of the Abbot of Glendalough and of his church. In the thirteenth century the legal suppression of the see was then just completed, and this suspicious protection was almost the last step in the decay of this religious settlement. It existed thenceforth only as a fastness of the mountaineers, and the object of their religious reverence.

The existing remains at Glendalough are the ruins of nine churches; there was formerly a tenth church, which was destroyed about a century ago. This was called the Priest's House, from the custom which prevailed of using its area for the interment of Roman Catholic clergymen. It stood at the edge of the cemetery, to the south-west of the cathedral. The modern names of these ten churches are:—1. St. Saviour's; 2. Trinity Church, with its belfry;^a 3. The Cathedral; 4. St. Kevin's, with its belfry; 5. St. Kieran's; 6. The Church of the Sinchells; 7. The Priest's House; 8. The Church of our Lady; 9. The Rifeart Church, formerly called Disert Caemhghin; 10. The Church of the Rock. Besides these churches there is the great belfry or round tower (*Cloithech Glinne dá Locha*); a cross, without any decoration carved upon it, and six slabs, bearing Irish inscriptions, are mentioned by Dr. Petrie in his Catalogue of Irish Inscriptions, of which only a portion of one now exists: and it is to be lamented that even his drawing of one stone inscribed *Muredach* has disappeared. It is quite possible that this was the tombstone of Muredach, father of Cinaedh, successor of Caemhghin who was Abbot of Glendalough till the year 1068, and whose father, Muredach, may have died before that period.

^a See Petrie's Essay on the Eccl. Arch. of Ireland, vol. i., p. 171, and Notes on the Architecture of Ireland, Gentleman's Magazine, No. 111, March 18.—Glendalough.

^b The cut of this tower, now destroyed, given on the opposite page, is from a drawing made by Beranger about the year 1779 and has been kindly lent for that purpose by Sir W. R. Wilde.

PLATE XXXII.

FIG. 67.

OR DO CORPRE MAC CATHAIL NNT. . CI. b.

(Pray for Corpre, son of Cathal.)

Cathail is the genitive singular of Cathal. The letters following this inscription were copied by Dr. Petrie, as faithfully as was possible in their mutilated condition. He failed, however, to decipher their meaning.

This is one of the few inscriptions where the name of the father of the person interred is also mentioned, and it is a matter of great interest that these names can be identified, and therefore the date of this monument approximately fixed. In the Annals of the Four Masters we read:—"A. D. 1013. Cairbre Fial, son of Cathal, anchorite of Gleann-dá-locha [and] Naemhan Ua Sein-chinn, died." These were both anchorites; and Dr. O'Donovan adds in a note that the epithet accompanying the name of the former signified 'The Hospitable,' or the 'Munificent.'



Round Tower formerly attached to Trinity Church.

This monument was preserved up to a late period in the Rifeart Church, or the Church of the Royal Cemetery, and was held by Ledwich* to be the burial place of the O'Toole family. This was altogether a mistake. The original country of the family of O'Toole being in Kildare; the church really derived its

* See Ledwich's Antiqs. of Ireland, p. 178.

name from the Maic Giolla Mo Colmach, the chiefs of which family were lords over Forthuatha the district in which Glendalough is situated. The inscription has been incorrectly given by Beaufort, Archdall and Ledwich, who read the name Mac Mthuill, and translated it O'Toole, owing to which unfortunate circumstance, the stone being held to be the tombstone of a king belonging to this family, has been entirely destroyed by tourists, who have broken off bits of the monument to carry away as curiosities, till the whole has disappeared.

Drawn by Dr. Petrie from the stone between the years 1820 and 1830.

PLATE XXXIII.

FIG. 68.

. A I G E N .

It is impossible to identify these letters as part of the name of any person known to be connected with Glendalough. They were found by Dr. Petrie on a flag of mica slate two feet four inches wide, at the great cemetery at Glendalough.

Drawn by Dr. Petrie from the stone, but in what year is not mentioned.

FIGS. 69 AND 70.

OR DO GEIL.

These letters appear to be the termination of a name, but none so ending has been found among those of persons mentioned by the Annalists as connected with Glendalough.

The inscription, Fig. 70, is taken from a sketch in the collection of drawings made by Colonel Burton Conyngham's artists, but nothing is known of the monument now, and it is impossible to decipher the inscription as it stands.

PLATE XXXIV.

FIG. 71.

OR DO DIARMAIT.

OR DO MAC COIS.

(Pray for Diarmait.)

(Pray for Mac Cois.)

The first name in this inscription may be identified with that of an ecclesiastic mentioned by the Four Masters :—"A. D. 955. Diarmaid, anchorite of Gleann-dá-locha, died." The second name resembles

that of a remarkable man mentioned by the Annalists; but it is hardly likely that he is commemorated here, since he died at Clonmacnois:—"A. D. 1023. Erard Mac Coisse, chief chronicler of the Irish, died at Cluain-mic-Nois, after a good life."

This stone, with its beautifully designed cross, was one of the finest sepulchral slabs ever found in Ireland, added to which, it is one of the six monuments hitherto found in Ireland of this class where two different persons are commemorated on the same tombstone, the others being at Clonmacnois, Scattery Island, Killamery, Termonfechin, and Delgany. It is, therefore, the more to be regretted that, within a recent period, this stone should have been almost entirely destroyed.

Drawn by Dr. Petrie from the stone at some time between the years 1820 and 1830.

DELGANY.

DELGANY is situated in the parish and townland of that name, in the barony of Rathdown, and county of Wicklow. The name is derived from Delgne, a corruption of Dergne, and was famous as the scene of a great battle in which Ugaine, King of Leinster, totally defeated Sitric and the Danes of Dublin, in the year 1021:—"where he made a dreadful slaughter of the foreigners." (See Annals of the Four Masters, A. D. 1021.) It is called in this passage "Dergnea S. Mogoroci" in the region of Ui-Briuin-Cualann. The Annals of Ulster call it "Deilgne Moghoroc." (An. 1021.) The church was founded by St. Moghorog, who is commemorated in the Martyrology of Donegal, at December 23:—"Moghoróg, of Deirgne son of Brachan, i. e. king of Britain, son of Bracha-meoc-Dina, daughter of the Saxon king, was his mother, and the mother of nine other saints." This saint appears to have lived early in the seventh century, for we are told that St. Kevin, of Glendalough, who died A. D. 618, when he felt his end approaching, received the holy viaticum from St. Moghoróg, a Briton, who had a cell to the east of Glendalough.

The existing remains here are a portion of the north-west gable of an old church, the wall built with mortar, but now nearly covered with ivy. None of the features of the building are preserved, from which any idea of its date might be formed, and in the churchyard lies the fragment of a cross, bearing the following inscription.

PLATE XXXV.

FIG. 72.

OR DO DICU OCUS MAEL] ODRAN SAIR.

(Pray for Dicu [] and [Mael]odrán, the Wright.)

There are three interesting points about this inscription:—1st, that here the form *Oroit* is given in full; 2nd, that the names of two separate persons are commemorated in the one legend; and 3rd, that the epithet *Saer* (Welsh *saer*), meaning 'wright,' 'carpenter,' or 'artisan,' is added to distinguish the second person mentioned in the inscription, whose name may have been Maelodran.

The first name may have been Dicul, and there was an Abbot of Tamlacht in the adjoining county of Dublin, whose obit is given by the Four Masters at the year 889. Five saints of this name are commemorated in the Martyrology of Donegal; but none that it is possible now to connect particularly with Delgany.

The name Maelodran, more correctly Mael-odráin, 'servant of Odrán,' was a common one among the ecclesiastics of Ireland. Odrán is a diminutive from *Odar*, 'pale,' 'dun.' In Westmeath there was a Maelodhrain, of Tuaim-inbhir, who was a confessor, and he is commemorated in the Martyrology at the 2nd of December. The Four Masters, at the date 646, refer to the mill of Maelodran, and it is stated in translation by MacGeoghegan of the Annals of Clonmacnois, that this mill was in Westmeath, near Mullingar. However, it would be difficult to connect the Maelodran of Westmeath with the subject of this inscription, since it must belong to a later period than the seventh century.

The stone on which this inscription is found does not resemble the usual sepulchral slab, but is rather like a portion of a stem of a cross, and such it was said to have been in the memory of an old man of upwards of ninety years of age at Delgany. The inscription is sunk in a panelling of about one inch in depth. The back is quite plain, and is not squared or worked as far down as the face. It would appear to have been sunk for about three feet in the ground. It is now lying on its side. The opposite side may have been panelled in the same way as that which is now visible. The material is coarse-grained granite, such as is commonly found in the neighbouring district.

Drawn by M. S. from the stone, in the year 1871.

CLONARD.

CLONARD is situated in the parish of the same name, in the barony of Upper Moyfenrath, in the county of Meath. The Irish name, Cluain Eraird (gen. Cluana Iraird, Féilire, Aug. 21, Dec. 12), signifies Erard's meadow. (See O'Donovan's note to Four Masters, vol. i., p. 187.)

St. Finnen, the founder of this church, died in the great mortality of 548. He was styled the "tutor of the saints of Ireland," from the number of ecclesiastics who were under his teaching. His festival in the Martyrology of Donegal is the 12th of December; but Colgan anticipates the day, and places it at the 23rd of February, at which date he has printed a Latin life of the saint from a Salamanca Codex. (Actt. SS., p. 393.)

There was an ancient bishopric here, by whom founded is not known with certainty. St. Finian established a great school here about the year 520. His memory was celebrated on three days in the year, the 23rd of February being one of these. In the year 888 Clonard was devastated by the Danes. Clonard and Duleek were then named the only fixed sees in the county of Meath. In the year 1194 Eugene, Bishop of Clonard, died. A little before his death he assumed the title of Bishop of Meath, which his successors have since used. He was succeeded by Simon Rochfort, who removed the see from Clonard to Newtown near Trim.

Sir William Wilde has given an interesting account of this once celebrated place in his work on the Boyne River, p. 62. He observes:—"At the beginning of this century, and indeed till a very modern date, the ruins of some of the many buildings which once adorned this memorable locality were in existence, and they have been described by Archdall. (See *Monasticon Hib.*, p. 525.) They consisted of a courtyard and gatehouse, with refectory,

dormitory, kitchen, and cellar; the east wall of the chapel of the monastery, which contained fine Gothic windows. To the south of the altar stood the remains of a tomb, surmounted by a double round arch. There was also a small mortuary chapel belonging to the Dillon family, and the ruined walls of many other buildings, which composed the group belonging to the abbey. These have now been so entirely destroyed that it is with difficulty their foundation even can be discovered." Four relics of ancient art alone remain:—1st, a sculptured head, now inserted in the wall of the present church tower, over the door; 2nd, a font, richly sculptured; 3rd, a rude stone trough; and 4th, a bucket or stoup of oak, six inches high, and beautifully decorated with hoops of brass, wrought after the patterns of the finest designs of ancient Celtic art. Two other vessels of a similar kind have been discovered in Ireland, and they bear a striking resemblance to objects of measurement, such as that Venetian bowl work of the fourth century, figured in M. Le Blant's *Gaulish Christian Inscriptions*, Vol. I., p. 464, Pl. xli., No. 244; and another which may be seen at Wiesbaden, in the Museum. This latter has been described by the Abbé Cochet, in his pamphlet, entitled *Tombeau de Childéric, 1^{er}*. The inscribed slab here figured was in existence when Dr. Petrie first visited this place.

PLATE XXXVI.

FIG. 73.

[*OR DO*] MEIND INGIN MEICC SRAPPAN.

(Pray for Mend, daughter of the son of Srappan.)

The names in this inscription from Clonard have not been identified. Dr. Petrie read the former as *Memd*. But Mr. Hennessy is certainly right in reading it *Meind*, which he says is a female name in Irish. As *ingin* is the dative singular of *ingen*, *Meind* must also be a dative singular, and its nominative was probably *Mend* (now written *meann*), which is said to mean 'illustrious,' 'manifest,' and 'dumb.' These two datives may have been governed by the *do* of the usual formula *Oroït do*, which has either been lost or is to be understood. Two drawings of this inscription were found among Dr. Petrie's papers. The first was made by J. Ashworth, in the year 1782, who writes below:—"Inscription in the style of Clonard Church." The second drawing appears to have been made by Dr. Petrie himself, and the two readings quite agree.

K E L L S

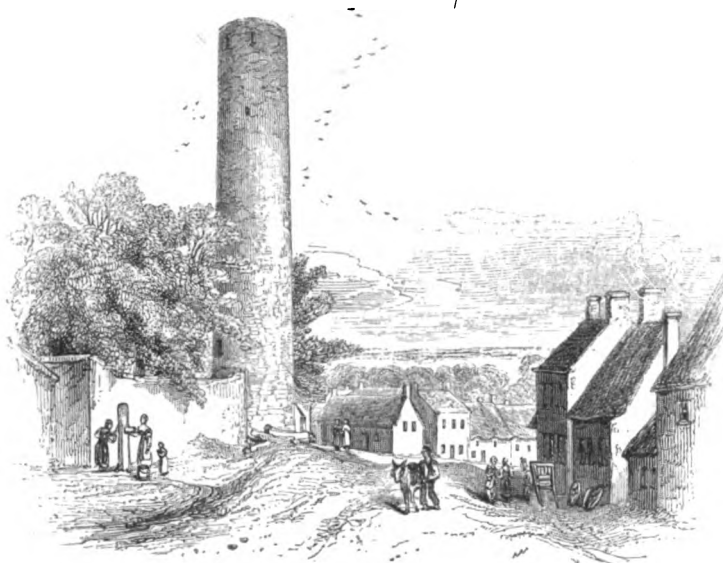
Is situated in the barony of Kells, in the county of Meath. The Irish name is *Cenannus*, which was wrongly supposed to signify 'Head-abode,' and gives the title of *Headfort* in the Irish, and *Kentis* in the British Peerage, to the family of Taylor, whose seat is beside

* Dr. Lanigan's *Eccl. Hist.*, vol. i., p. 464; Vol. iv., p. 327.

* See Reeves' *Adamnan*, pp. 278 321, 388, 278, 328.

the town of Kells. It was the royal *dún*, or fort of Diarmait Mac Cerbhaill, as is stated in the Irish life of St. Columba, followed by O'Donnell, where it is also said:—"Colum-cille then marked out the city in extent, as it now is, and blessed it all, and said it would become the most illustrious possession he should have in the land, although it would not be there his resurrection should be." O'Donnell* observes that Diarmait granted it to the saint as an atonement for injuries which he had done to him, and that his son, Aedh Slane, was a consenting party. If a church was founded here by St. Columba, it must have been an inconsiderable one, for there is no mention of the place in the Annals as a religious seat until 804, when, on account of the dangers and sufferings to which the community of Iona were exposed, measures were taken to provide them with an asylum in Ireland; and, as the Annals of Ulster state:—"Kells was given, without battle, to Columbkille, the celebrated, in this year." In furtherance of which object there was commenced, in 807, the "*Constructio nove civitatis Columbe-cille [hi in] Cenannus*;" and in 814, "*Ceallach Abbas Iae, finita constructione templi reliquit principatum et Diarmicius alumpnus Daigri pro eo ordinatus est.*" From this time forward it became the chief seat of the Columbian monks in Ireland.

There are several indications of the ancient importance of the place still remaining, such as a fine round tower, about ninety feet high, which stands in the churchyard; the curious



Kells.

oratory, called "St. Columkille's House;" the ancient cross in the churchyard, having on the plinth the inscription, *Patricii et Columbe Crux*; a second cross, now standing in the market-place; and a third, once the finest of the three, now lying in a mutilated condition in the churchyard. The shafts of all these crosses were covered with representations of scenes

* Vit. S. Col. i. 60, 64; iii., 75; Tr. Th., pp. 399*b*, 400*a*, 4459.

from Scripture. Trinity College, Dublin, possesses the great literary monument of this place, commonly known as the Book of Kells. It is an Evangelarium, somewhat resembling the Book of Durrow; but far surpassing it in the brilliancy and elaborateness of its execution. In the tenth and following centuries the families of Ua hUchtain and Ua Clucain furnished successively a large proportion of the chief officers of this church, the occupation of its lands having probably become hereditary in their clans.

In addition to the monuments mentioned by Dr. Reeves in the foregoing account of Kells, there is a sepulchral slab bearing a fragment of the inscription, *OR DO SOGA*

PLATE XXXIV.

FIG. 74.

OR DO SOGA

(Pray for Soga)

No name beginning with Soga has been identified with that of any person connected with Kells where this stone was found.

If we may venture to read the name *Sogán* we might regard it as a diminutive of *sog*, the acc. pl. of which is glossed by *milchoin*, 'greyhounds,' in the Amra Chonroi.

Drawn by M. S. from a rubbing made by the Rev. Dr. Todd.

FIG. 75.

PATRICII ET COLUMBE [CRUX].

(The Cross of Patrick and Columba.)

The sign for *et* should be particularly noticed in this inscription. It occurs at the end of the alphabet on the very ancient inscribed stone found at Kilmalkedar (*see* Pl. v., Fig. 9, *supra*); and also on a stone at Termonfechin (*see* Fig. 77*b*, p. 69).

This monument from Kells is one of five inscriptions on Irish sculptured stones in the Latin language. There is a sixth, that at Inismurray (*see* Pl. ix., Fig. 17), which is half Latin, half Irish. Two of them are on sepulchral slabs in the Island of Aran Mór (*see* Fig. 24 and 28); one on a pillar-stone in the county of Kerry; one on a stone at Ballymena, believed to have come from the old church of Connor; but the cross on which this inscription is found is of a different class from any of these. If, as is obvious, the names are those of the two principal saints of Ireland, who lived in the fifth and sixth centuries, this is of course not a sepulchral monument, but rather one raised to their memory four or five hundred years after their deaths. The sculptor who carved this cross may have been the same as he who executed the crosses of King Flann, at Clonmacnois, and of Bishop Muiredach, at Monasteraboice, so closely does the work resemble those; and it is not unreasonable to imagine that this cross was erected at the same time, that is early in the tenth century.

The inscription lay long hidden till the base was cleared of the accumulated earth previous to its temporary removal to Dublin for the Great Exhibition of 1853.

Drawn by M. S. from a rubbing made by the Rev. Dr. Todd.

Mr. O'Neill has given an elaborate drawing of this cross in his *Sculptured Crosses of Ireland*, and describes the details upon it in the notice which accompanies the plate.

MONASTERBOICE

Is situated in the barony of Ferrard, county Louth, about four miles north of Drogheda. Its name is derived from Mainister Buiti, i. e. the Monastery of Buite, or Boetius, a bishop who lived about the end of the fifth century. His festival was celebrated on the 7th of December, according to the Féilire of Oengus.

“ O Mainistir mainig
Feil bain Búite buadaig.”

‘ The feast of fair victorious Búite,
Of treasures Mainistir.’

His death is thus recorded by the Four Masters:—“ A. D. 521. St. Buite Mao Bro-naigh, Bishop of Mainister, died on the 7th of December.” It was said of him that “ he was a virtuous judge, with hands fair with the glory of pure deeds.” Of the subsequent history of Monasterboice but little is preserved beyond a few scattered records of the deaths of some of its abbots and professors anterior to the twelfth century, of whom Flann, poet, antiquary, and historian, was the most distinguished. Some of his writings are still preserved to our time. O’Reilly gives the names of fourteen of his historical poems in his work, entitled *Irish Writers*, pp. 76, 78; and Dr. Petrie adds, that his most valuable works are *The Synohronisms of Irish Kings, with the Eastern and Roman Emperors*, and of the *Christian Provincial Kings of Ireland*, and the *Kings of Scotland of the Irish race*, with the chief monarchs of Ireland, perfect copies of which are preserved in the MS. Book of Lecan, in the Library of the Royal Irish Academy.

The last notice of Monasterboice, in the *Annals of the Four Masters*, is the obit of its “ wise priest,” Fergna, in the year 1122.*

The ruins now remaining of this monastery consist of a round tower, which is remarkable for a double lean, resembling in this the celebrated Tower of Pisa, and too small churches, three sculptured stone crosses standing upright—one of which bears an inscription, that helps to mark its date, with a sepulchral slab, on which a cross and an inscription may also be found.

PLATE XXXVII.

FIG. 76.

OR DO MUIREDACH LAS(A)N]DERNAD IN CHRO(SS)A.

(Pray for Muiredach, by whom was made this cross.)

The formula *lasandernad in chrossa* (‘by whom this cross was made’) occurs in the inscriptions found on the Tuam cross, and on the stone of Turcan, at Clonmacnois, which was probably placed near the base of another standing cross.

Dr. Petrie, in his work on the *Ecclesiastical Architecture of Ireland*, p. 406, has already made the following observations on this inscription:—“ If we find that there was an abbot of this name, Muredach, at Monasterboice, the natural inference will be, that he was the erector of this cross; but unfortunately we learn, from the *Irish Annals*, that there were two of the name, one who died in the year 844, and the other in the year 924, so that it must be a matter of some uncertainty, to which of these the erection of the cross may be ascribed. This is a difficulty, however, which, to my mind, is greatly decreased by

* See Essay on Monasterboice, by Dr. Petrie, *Irish Penny Journal*, p. 49.

the nature of the entries respecting those persons, in the Annals, and from which it clearly appears that the latter of these Muredachs was a man of much greater distinction, and probably wealth, than the former, and therefore more likely to have been the erector of the crosses at Monasterboice, and, as I conceive, their cotemporaneous Tower. Thus, in the Annals of Ulster, the death of the first Muredach is entered simply as follows :—‘A. D. 844. Muredach, son of Flann, Abbot of Mainister Buite, died; while the death of the second is thus entered :—‘A. D. 923 or 924. Muiredach, son of Domhnall, tanist Abbot of Armagh, and chief steward of the southern Hy Neill, and successor of Buite, the son of Branach, head of the council of all the men of Bregia, laity and clergy, departed this life on the 5th day of the calends of December.’ The death of this Muiredach is similarly entered in the Annals of the Four Masters, except that they call him ‘the steward of the people of Patrick (Armagh), from Sliabh Fuaid to Leinster.’

“Moreover, the close resemblance between the subjects of the sculptures on this cross and the style of their execution, to those of the great cross at Clonmacnois, which I have shown to be of the early part of the tenth century, strongly corroborates the inference, as to its date, which I have drawn from the preceding historical notices.”

Mr. O'Neill, in his work on the Sculptured Stones of Ireland, gives the following description of the details on this, the south-east cross of Monasterboice :—“The crucifixion has the usual accessories of the sponge and spear-bearers; there are also supporting angels at the head of Christ. Above and below Christ are serpents, whirling from ornamented bosses, and to the right and left are bosses with serpents indicated conventionally. The three groups on the shaft of the cross, and the fourth one over the crucifixion, seem to refer to one story. In the lowest group an ecclesiastic is attacked by two armed men; in the next, these men have become ecclesiastics; in the third, the ecclesiastic resigns his staff to one, and his book to another; the Spirit of God is seen descending on this latter; and in the upper group the two men have become ecclesiastics, and are aiding in raising the second figure to heaven. I do not know what to make of the groups at each side of the crucifixion. The patterns on the ring are serpents, with one limb from each animal thrown out for the purpose of making a plait-work pattern.”

“The south side of the shaft is divided into three panels; the lowest panel consists of eight human figures plaited together; the next pattern is serpents grouped in whirls, the whirls being on raised bosses; and the upper panel has a tree in bowers, with animals.”

“The next subject is the end of the southern cross arm; it represents Pilate washing his hands; a servant pours water from a vessel shaped like a horn; similarly shaped vessels are represented on the walls of Pompeii. Guards, armed with swords and shields, are in the rear. The top subject is supposed to be Christ's entry into Jerusalem; angels attend; over all is an ornament of serpents and bosses. The north side of the shaft is ornamented with three panels of interlacing. In the middle is the end of the north cross arm, containing the mocking of Christ, with angels attending; the top subject is two figures, with pastoral staves, and a dove between them.”

Drawn by Dr. Petrie from the cross.

FIG. 77.

OR DU RUARCAN.

(Pray for Ruarcán.)

This is a diminutive of the name Ruarc, which occurs six times in the Annals of the Four Masters; but it has not been identified with that of any person connected with Monasterboice.

The use of *u* for *o* in the preposition is noticeable. *Du* is the form generally used in the Book of Armagh and the Milan Codex. (*See Grammatica Celtica*, ed. Ebel, p. 638).

Drawn by M. S. from a rubbing of the stone made by the Rev. James Graves, in the year 1872.

D U N L E E R .

DUNLEER is situated in the barony of Ardee, in the county of Louth. It was originally called Lann-léire, 'church of austerity.' *Lann*, 'church,' having been afterwards changed to *Dún*, 'fortress.'

This was an abbacy of early importance, and its founders were of the race of the Colla-dá-chrich, through his son, Tuathal Crunnbeoil, and their memories were venerated on the 18th of June. As we read in the Martyrology of Donegal: "Furadhran, Abbot of Lann-Léire, i. e. the son of Maonán. He was of the race of Colla Dachrich." "Baothan, son of Maonán, his brother; of Lann-Léire also. In the following passage from the Calendar of Oengus, in the Lebar Brecc, he is termed Baethín:—

"La Baethín find Fechnach
Furodrán co-fegi,
Mec Moinán con-uaige
O Laidn ligaig leri."

'With Baethín fair (and) happy
Acute Furodrán,
Sons of virginal Moinán
Of beautiful Land léire.'

In virtue of the founder's kin, this church was in early ages intimately connected with that of Armagh. The Four Masters record the names of eight abbots of this place, beginning at the date 740, and in the year 843, we read of the death of a bishop and anchorite of Lann-Léire, Gormghall, son of Muiredach, and at the date A. D. 900 another bishop, Maelcianain, died. Maenach, son of Clairan, Abbot of Lann-Léire, died in 720 (*Annals of Ulster*), and is commemorated at the 17th of October (*Martyrology of Donegal*, p. 279). He was also of the race of Colla-dá-chrich. In 968 the Four Masters record the burning of the refectory of Lann-Léire by O'Donnell, son of Murchadh, adding that four hundred persons were destroyed by wounding and burning there, both men and women. It was again burned and plundered in the years 1050 and 1148.

The Lann-Léire thus mentioned was long supposed to be the old church of Lynn, on the east side of Lough Ennel, in Westmeath;^a but, as Dr. Todd remarks in his Note to the Wars of the Gaedhil with the Gaill:^b—"Dr. Reeves has identified this place with the modern Dunleer by irresistible evidence from the Primatial Registers of Armagh" (*Archdall, Monast.*, p. 722); and O'Donovan (*Four Masters*, A. D. 740 n.,^c and A. D. 826), as well as Colgan, supported this former view; but the Registers of Primates Fleming [1415], and Octavian [1497], speak of the church SS. Brethan and Frethan, at Dunleer, in the diocese of Armagh, who were manifestly the patron saints, Baethan and Furodhran, of Lann-Léire. Lynn, in Westmeath, never was in the diocese of Armagh.

^a Irish Names of Places, Joyce, p. 311.

^c O'Donovan's Annals of the Four Masters, A. D. 740.

^b Todd's Wars of the Gaedhil with the Gaill. Introd., note.
p. xl, note 2.

FIG. 77a.

OR AR SUIB[NE].

(Pray for Suibne.)

The name in this inscription from Dunleer may probably be identified with that of the Abbot or Lann-Léire, whose death is thus recorded in the *Four Masters*:—"A. D. 930. Suibhne, Abbot of Lann-Léire, died."

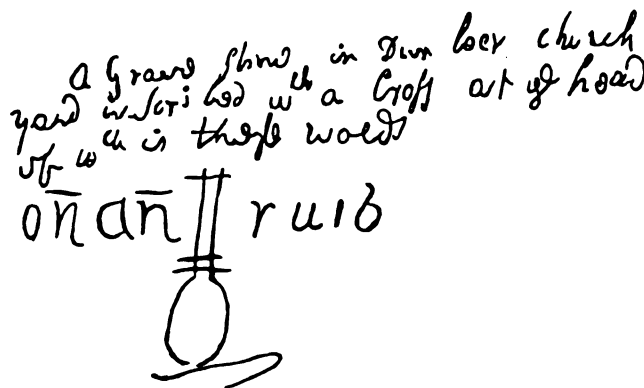


Fig. 77a.

The stone on which this inscription was found at Dunleer has now disappeared. The drawing (Fig. 77a) is taken from a rude sketch found in an old note-book belonging to Walter Harris, and now preserved in the Library of Armagh.

The editor has to thank the Rev. Dr. Reeves for the above communication.

TERMONFECHIN

Is a parish in the barony of Ferrard, county of Louth, about three miles east of Drogheda. The name was originally Termonn-Féchin, i. e. 'Asylum Sancti-Fechini.'* St. Fechin's day was kept on the 20th of January. Oengus calls him Mo-ecca; and in a note to the *Lebar Brecc* copy of the *Féire*, the origin of his name Féchin, 'little raven,' is thus explained:—"He happened, when a child, to be gnawing a bone in his mother's presence, and the mother said to him, 'That's my little wee raven,' says she. Inde Féchin dictus est." He died A.D. 664. Fore, in Meath (Old Irish *Fabar*), was the principal church founded by this saint; but he also built many others about the same time. (See Colgan, *Actt. SS.*, p. 134; and the *Martyrology of Donegal*, p. 23.) This place is not

* See *Ussher's Primordia*, p. 966; and *Archdall's Monast. Hib.*, p. 491.

mentioned in the Annals of the Four Masters till the year 1013, when it was plundered as it was also in the years 1025 and 1149. The Four Masters, at the years 1045 and 1053, record the deaths of two aíchinnechs, who bore the name of Cormac Ua Ruadrach, and at 1056 of a third named Suibne Ua h-Eogain. In the year 1164 it is called by the same authorities, a monastery of canons, when the death of one of its abbots is recorded, named Maelcaimhghin Ua Gormain, master of Louth, and chief doctor of Ireland.



Fig. 77b.

The remains still existing at Termonfechin consist of a few stones at each side of the gate of the present church, said to have belonged to the former church; also a few rude stones inside the church, and a large standing cross, beautifully sculptured. On a stone which is deposited in the entrance of the church, the following inscription may be seen.

FIG. 77b.

✚ OROIT DO ULTAN & DO DUBTHACH DORIGNI IN CAISSEL.

(Pray for Ultan and for Dubthach, who made the Stone Fort.)

Dorigni is the third singular pret. active of the verb *dogntu*, 'I make.' *Caisel*, 'a stone fort,' seems, like Old Welsh *castell*, pl. *cestill*, to be borrowed from Latin *castellum*, though the single *l* of the Irish word raises some doubt. The second *s*, as seen in this inscription, is an assimilated *t*.

The names Ultan and Dubthach have not been identified with those of any persons connected with Termonfechin, where this inscription was found. Dr. Reeves is of opinion that the rare symbol & is a contraction for *et*, which the ancient Irish transferred from the Latin to express their conjunction *ocus*. Two other examples of this symbol occur in this collection, one on the Abecedarium stone, found at Kilmalchedar; the other on the cross of Patrick and Columba, at Kells, works apparently widely differing in date. This is altogether a very beautiful inscription, and the fact that it mentions an architectural work, renders it peculiarly interesting. It is cut on a native stone, which was found in the clay floor of the church, when it was excavated about ten years ago for the purpose of preserving the new timber.

Drawn on wood by Mr. George Victor Du Noyer.

MOVILLE ABBEY

Is situated in the parish of Newtown Ards, in the barony of Lower Ards, a short distance from the head of Strangford Lough, in the county of Down. The name in Irish is Magh-bile,^a (O'Cler. Cal.), 'the plain of the ancient tree,' there having been probably some sacred tree of pagan times near the site chosen for the church.^b

An abbey was founded here by St. Findén, Finian, or Findbarr (so called from his fair hair), about the year 540.^c This saint was son of Coirpre, of the princely house of Dalriatach: and his mother's name was Lassar.^d At an early age he was placed under the care of St. Colman of Dromore, from which fact it may be safely deduced that he was born about the beginning of the sixth century. The ancient Life of St. Comgall, in the Codex Armachanus (Fleming, Collectanea, p. 303b), speaks of Findbarr as "Vir vitæ venerabilis S. Finbarrus, Episcopus, qui jacet in miraculis multis in sua civitate Maghbile." Marian Gorman styles him, "Findianus corde devotus, Episcopus de Maghbile." He was one of St. Columbcille's preceptors; and, as such, is spoken of with respect by Adamnan, where he says, "Alio in tempore vir sanctus [S. Columba] venerandum episcopum Finnionem suum videlicet magistrum, juvenis senem, adiit." (See Reeves's Adamnan, p. 193.) The Calendar of Cashel, as cited by Colgan,^e states of the founder of Maghbile:—"Ipse est qui primo Legem Moysaïcam et totum Evangelium in Hiberniam portavit." (It is he who first carried the Mosaic Law and the whole Gospel into Ireland). He is mentioned by Oengus at September 10, where he is called "Findbarr Muige [leg. Maige] Bile," 'Findbarr of Mag Bile.' The Annals of the Four Masters notice a number of the successors of St. Findbarr or Finnian as bishops. From the year 731 forward, Movilla is mentioned in the Annals as governed by abbots. James M'Guilmere was abbot when this abbey was dissolved at the time of the general suppression in the reign of Henry VIII.

The existing remains at this place are the ruins of the ancient church. Very little of the south wall is preserved, while the north wall forms the boundary between the graveyard and the county road, and is therefore kept in repair. The ruins measure one hundred and seven feet in length; the gables are tolerably perfect, and the ornamental stonework about the windows is in good preservation. The window in the east gable has been altered by having the three lofty-pointed openings of which it consisted built up, and one small circular-headed opening alone left in the lower part of the original centre one. Movilla cemetery is now the parish burying-ground of Newtown Ards. Sixteen Norman sepulchral slabs, four of which appear to have belonged to Grey Abbey, may now be seen in the neighbourhood of Movilla; and one with an Irish inscription has been found in the same place. These have been fully described and illustrated by Mr. W. H. Patterson, of Belfast, in a paper read before the Belfast Naturalists' Field Club, March 18th, 1869, entitled Notices of some Ancient Tombstones at Movilla, county Down.

^a See Reeves's Eccl. Antiqq., p. 151.

^b *Ibid.*, p. 78.

^c *Ibid.*, p. 151.

^d See Dr. Lanigan's Eccl. Hist., vol. ii., pp. 26, 27.

^e Acta SS., p. 643, col. i.

PLATE XXXVIII.

FIG. 78.

OR DO DERTREND.

(Pray for Dertrend.)

The name of Dertrend has not been found in the Annals or Martyrologies.

The cross cut on this stone is of the Irish type. The stone is a hard greenstone, flat on the surface, but irregularly shaped below : the lines of the cross and inscription are very sharp.

This drawing was made by Dr. Petrie many years ago. Another illustration of this monument was published by Mr. William H. Patterson in the paper above-mentioned.

SEAFORD.

THE village of this name is situated in the parish of Loughin island, barony of Kinelarty, and county of Down. In the Statistical Survey of this county by the Rev. John Dubourdieu, a rath is described as situated near the church of Seaford, inside which a cave was found to exist, containing a stone, which evidently bore a Christian inscription. The passage is as follows :—"The cave was about thirty yards long, with a circular apartment on one side towards the extremity, and a square apartment on the other, little nearer the entrance, both covered with roofs of stone. The cave having been destroyed before I saw it, I could not get the exact dimensions ; I heard it was about three or four feet in width, and about four in height. On a stone at the further end was the following inscription, but in what character I could not discover, as it has been used for a trough to pound furze, and is thereby much defaced. . . . The fort in which it is situated is within sight of the Danish Castle of Clogh."

FIG. 79.

O R O I T A R A

(Pray for A)

It is impossible to decipher the name in the inscription, which is copied from an illustration in Dubourdieu's Statistical Survey of Down, p. 278, published in the year 1772.*

* See Survey of Down, J. Dubourdieu, Appendix, p. 277.

KILCONRIOLA.

THE name of this place is incorrectly given in the Ordnance Map as Kirkinriola. It is situated in the townland and parish of the same name, in the county of Antrim. Its northern extremity is bounded by the Clough Water, anciently the Ravel.

Mr. Hennessy is of opinion that the name owes its origin to some ecclesiastic, and that it was Cell Con Riagla, i. e. the church of Cú-Riagla. Mac Regol is well known as the name of the scribe and abbot whose manuscript copy of the Gospels is now preserved in the Bodleian Library.

The ruins of an old church,* measuring fifty-two feet by eighteen feet ten inches in the clear, occupy a place in the original churchyard, and the only monument found here was a tomb bearing the following inscription. From the silence concerning Kilconriola in early authorities, Dr. Reeves was disposed to regard the church and churchyard as possessing no great claim to antiquity. (*See his Eccl. Antiqq.*, p. 89.) The discovery, however, of the inscribed stone described below proves that the cemetery is a very ancient one. The stone, which is rude and of uneven surface, was found in the levelling of an earthen ditch, which formed part of the enclosure of the graveyard. It was brought into Ballymena, and, for sake of preservation, deposited in the first loft of the newly built church tower.

FIG. 80.

ORT DO DEGEN.

(Pray for Degen.)

This name has not been identified with that of any one connected with this place.

The stone was found in the churchyard of Kilconriola, and is now preserved in the tower of the new church of Ballymena, county of Antrim. A drawing of it was made, October 9, 1869, by Mr. William G. Patterson, of Belfast.

Drawn by M. S. from a rubbing by Mr. Patterson.

BROOKBOROUGH.

BROOKBOROUGH is situated in the parish of Aughavea, in the barony of Magherastephana, in the east of the county of Fermanagh. The name of the barony is derived from its having been the inheritance of Stephen, son of Odhar, the progenitor of the Maguires. The parish takes its name of Aghavea from the Irish Achadh-beithe, i. e. 'the field of the birch trees.' There was an ecclesiastical establishment here, which was probably of very

* *See Reeves's Eccl. Antiqq.*, pp. 301, 387.

ancient origin, for, in the Martyrology, November 14, we read :—"Lassar, of Achadh-beithe, daughter of Ronan, son of Ninnidh, of the race of Eoghan, son of Niall." This saint, Ninnidh, lived in the early part of the sixth century, and so it may be presumed that St. Lassar lived at Aghavea towards the close of the century. This place is not mentioned in the Annals till the fifteenth and sixteenth centuries, when the deaths of three ecclesiastics there are recorded. In an old survey of Fermanagh, taken in the year 1603, we find the following passage respecting this district :—"The parish church of Aghabegh hath two quarters of land ; it is possessed by Munter Ulloghanas Corbes, and is small measure as before. We find this lykewaies to be hospitaill or termon lands, and therein the king's majestie to be justly intituled and possessed by Act of Parliament before mencioned."

FIG. 80a.

OR DO DUNCHAD PSPIT HIC.

(Pray for Dunchad, the Presbyter, here.)

The name of Dunchad has not been identified with that of any person connected with Aghavea. The formula of this inscription is singular in Ireland, and of rare occurrence anywhere at an early date, since the profession, official place, or dignity is seldom mentioned on the tombs of the early Christians. M. Le Blant, in his *Inscriptions Chr tiennes de la Gaule*, tom. ii., pp. 416 and 473, No. 619, records two such inscriptions—one belonging to the date A. D. 347, "Patroclus Praesbyter," and another "M. Hermetis PBITERI," believed to date from the years 450 to 500.



Fig. 80a.

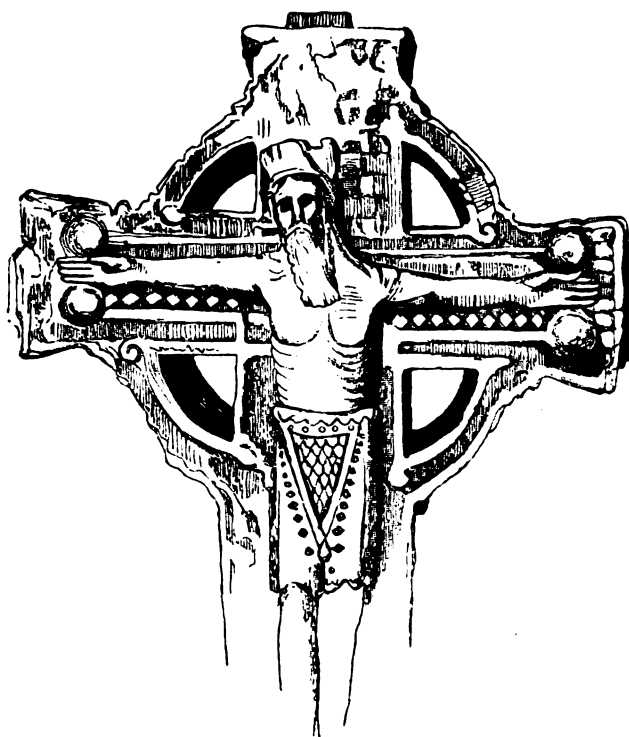
T U A M .

TUAM is situated in the parish of that name, and barony of Dunmore, and county of Galway. The name was originally Tuaim d  Gualann.

The church here was founded by St. Iarlath, who was a cotemporary of the two Brendans, and was probably born about the beginning of the sixth century. The date of his death is not known. In Colgan's life of this saint (Actt. SS., p. 308), he says :—"First, he built a monastery in the territory of Conmaione, not far from the metropolis of Tuam, in a place which is called Cluain-fois, and there he opened a school, to which, as to a singular school of piety

and salutary wisdom, many disciples, afterwards conspicuous for sanctity, flocked together. He afterwards founded the greater church of Tuam, the local name of which is still Tempúl Iarlaithé. The Four Masters record the names of four abbots and eight archbishops of Tuam, besides those of many other ecclesiastics connected with the place. In the year 1134 the town was stormed, and forcibly entered by the Dalcassians, and in 1164 it was burned. In 1172 a provincial Synod was held at Tuam by the Archbishop Cadla O'Duffy; but all that is recorded of the proceedings is the consecration of three churches. In the reign of Queen Elizabeth this monastery, and its possessions, were granted to the burgesses and commonalty of the town of Athenry.*

The existing remains here of this ancient monastery are the east end of the Cathedral church of Tuam, "rebuilt," according to Ware, "about the year 1152 by the Archbishop Edan O'Hoisin, by the aid and assistance of Turlogh O'Connor, King of Ireland;" and the remains of two inscribed crosses here given.



Top of the Cross of Tuam.

* See Archdall's Monast. Hib., p. 298.

PLATE XXXIX.

FIGS. 81 AND 82.

OR DON RIG DO THURDELBUCH U CHONCHOB AIR.
 OR DONT HAER DO GILLU CR[IST] UTHUATHAIL.

(Pray for the King, for Turdelbach, descendant of Conchobar.)

(Pray for the artizan [saer], for Gillachrist, descendant of Tuathal.)

OR DO CHOMARBA IARLATH DO AED U OSSIN
 [LAS]IN DERNAD IN CHROSSA.

(Pray for the successor of Iarlath, for Aed O Oissin, by whom this Cross was made.)

In the first of these inscriptions, *Rig* is the dative singular of *ri*, 'king,' the Latin *rex*. Turdelbuch is the dative singular of Turdelbach, 'towerlike'—a very common Irish name, anglicised Turlough. Conchobair is the gen. sing. of Conchobar; also a common Irish name, anglicised Conor. As to the second inscription, *dont haer*, the *dont* is a combination of the preposition *do*, 'to,' and the article in the dative sing., *haer* would be more accurately written *shaer*; *Gillu* is the dative sing. of *gilla*, 'servant,' anglicised Gilly. *U* is the dative sing. of *ua*, Old Irish *hau*. *Tuathail* is the gen. sing. of Tuathal, Old Welsh Tutgual, now anglicised Toole. Gillechrist O'Toole is the English form of the name of the man who made the cross. In the third inscription, *comarba*, 'an ecclesiastical successor or heir.' *Iarlaithe*, also the name of an archbishop of Armagh, who died A. D. 481. *Aed*, a common Irish name, meaning 'fire.' *Oissin* (the 'Ossian' of Macpherson), a diminutive of *oss*, 'deer,' the Sanscrit *vasta*, 'goat;' *la-sin*, 'by whom;' *dernad*, a third singular preterite passive of the irregular verb *dénum*, 'to do,' 'to make;' *in-chros-sa*, 'this cross;' *in* the feminine article, and *sa* the demonstrative suffix.

The first of these inscriptions is extremely interesting, as showing to how late a date the old declensional forms were preserved in Ireland. It is found on a slab of sandstone which stands near the east window; it runs in a series of short lines, horizontally down one side of the stone, while on the other side different inscriptions run in two parallel vertical lines along the length of the stone.

Three names are mentioned in these inscriptions:—King Turlogh O'Conor, the artist Gillchrist O'Toole, and the abbot, afterwards archbishop, Aed O'Hoisin. It is easy to identify the first. King Turlough O'Conor reigned fifty years in Ireland, and though a cruel and unprincipled king, he raised the power of Connaught higher than it ever was before. He was inaugurated in the year 1106, and is recorded to have ten times entered Munster with his hostile army, plundering churches and lands, and houses, the Palace of Kincora, near Killaloe, he utterly tore down, throwing its stone and wood into the Shannon. His chief opponent was King Cormac McCarthy, the bishop King of Munster, and friend of St. Malachy, whose beautiful church at Cashel is still standing, and this king he treacherously killed in the year 1138. But his character would seem to have been redeemed from barbarism by many high qualities. He was magnificent and generous in many of his acts, and cultivated the arts of civilised life. In the years 1120 and 1140, he is recorded to have built bridges at Dunlo on the Suck, and at Athlone on the Shannon. His gifts to Clonmacnois are twice recorded by the Four Masters, at the dates 1115 and 1129, viz.:—"A golden chalice and patena; a silver goblet, and silver cup, with a golden cross over it; and a drinking horn, adorned with gold." A ring of gold was also presented by him to the Archbishop of Armagh. It was by his aid and assist-

ance that the cathedral church of Tuam was erected, the east end of which, with its beautiful chancel arch, is still standing, as one of the most perfect existing remains of Irish Romanesque architecture; and his name is engraved on three monuments of Irish art, two of which are works of extreme beauty—the market cross of Tuam, on the base of which a prayer is requested for the king, Turlough O'Connor, and the processional cross of Cong, made to enshrine a piece of the true cross, which came into Ireland in the year 1123, an exquisite example of goldsmith's skill, in the inscription on which a prayer is requested for the king, by whose desire, and at whose cost, the work was executed. Turlogh O'Connor died A.D. 1156, and was buried beside the altar of Kieran, at Clonmacnois—"a man full of charity, mercy, hospitality, and chivalry."

The name of Gillachrist Ua Tuathail, the artist who executed this work, cannot be found in the Annals.

The third name, Aed O' Oissén (anglicised Hessian), occurs in the Annals of the Four Masters, where we read:—"A.D. 1161. Aedh Uah Oissen, Archbishop of Tuam, head of the piety and chastity of Leath-Chuinn . . . died." He is styled Abbot of Tuam, Comharba of St. Iarlathe, as in the above inscription, so early as 1134, in the Annals of Innisfallen, where it is stated that he was sent by King Turlough O'Connor to effect a peace between Munster and Ulster, and he probably became abbot as early as the year 1126, on the death of the previous comarb of Iarlathe, Muirges O'Nioc.

These two inscriptions are found upon each side of a stone, which appears to have been a portion of the shaft of a cross. This fragment is of sandstone, and is now preserved in the chancel of the old church at Tuam.

Drawn by M. S. from a cast of the monument, presented by the late Earl of Dunraven.

FIG. 82a.



OR DO THOIRDELBUCH U CHONCHOBUIR DONT..UR.....I]ARLATH[E]
S INDE[R]N]AD IN SAE.....

(Pray for Turlogh O'Connor, for the of Iarlathe, by whom was made this . . .)

VOL. II.

M

FIG. 83.

[\overline{OR}] DO U OSSIN: DOND ABBAID: LA(SA)N DERN(A D).

(Pray for O'Hossin, for the Abbot, by whom was made.)

A prayer is here requested for the same King of Connaught, and the same Abbot of Tuam, whose names were recorded in the last inscription. Dr. Petrie remarks that it is probable that this cross was the work of an earlier period than the other, since here O'Hoisin is styled abbot, and in the inscription on the fragment now in the chancel of the Tuam church he is called Comarb of Iarlath—a title which may equally imply that he was archbishop, to which rank he attained in 1150.

These inscriptions run along the base of the great stone cross in the market-place of Tuam, described by Dr. Petrie in his work on the Ecclesiastical Architecture of Ireland, p. 314, on which cross he has the following remarks:—That he “should assign its erection to a period not very long after the succession of O'Hoisin to the abbacy, and this not only from the perfect similarity of the interlaced tracery which decorates the base of this cross, to that of the archiepiscopal crozier of Tuam, which, according to the Annals of Innisfallen, was made in the year 1123,” and which was afterwards removed to Cong, whence it received its present name. He also notes its strong resemblance to the cross at Cashel, made in 1134, and adds:—“That, in the general form of this cross there is an equal similarity with that of Cashel, the arms in both instances being supported by external and detached shafts—a peculiarity of form not found in any crosses of earlier date in Ireland. The cross of Tuam, however,” he adds, “is of far greater magnificence and interest, and may justly rank as the finest monument of its class and age remaining in Ireland. It is formed of sandstone, and measures, in the pedestal, five feet three inches in breadth, and three feet eight inches in height; and in the shaft and head ten feet in length, or, including the base, thirteen feet eight inches.

Drawn by Dr. Petrie from the cross, in the year 1822.

C O N G

Is situated in the parish of that name, in the barony of Kilmaine, in the county of Mayo. The Irish name of this place is Cong, gen. Cuinge, a narrow neck, a strait where a river or lake narrows itself, so called from its situation on the neck of land which divides Lough Mask from Loch Corrib. This word Cunga is said to be still used in Donegal, as meaning a narrow neck or river connecting two lakes. Cong was also called Conga Feichin.

It is said that, in the year 624, St. Fechin of Fore came to this place and founded a monastery, under the invocation of the Virgin Mary. In the Martyrology of Donegal we read of two saints connected with this place:—“Loichen of Cunga, 17th April; Ermedhach, or Airmedhach of Cunga, 8th June.”

Cong was created the head of a diocese at the Synod of Rathbresail in 1110. The earliest notice of it is in one of the Lives of St. Fechin, which says—“Venit quodam die ad sanctum Fechinum in suo monasterio de Cunga agentem senex, &c.” (Colgan, Act. SS., p. 135, a, cap. 19.

The first record of this place made in the Annals of the Four Masters is that, in the year 1114, Cong was burned. It is probable that the abbey and monastery were founded in the beginning of the twelfth century.

In 1127 died Gillaciarain Ua Roda, erenagh of Cunga (Four Masters). He is the first ecclesiastic of the place recorded in the Irish Annals.



Cloister, Abbey of Cong.

FIG. 83a.

O
AGAS DO GIL.
LIBERD.

FIG. 83b.

DUBTHA . . .
. . . . AIGH.
CUNGA.

On a fragment of a cross found in the Abbey of Cong. The same names occur in a more perfect form on the base of the market cross in Cong.



Fig. 83a.



Fig. 83b.

FIG. 83c.

OR DO NICHOL AGUS DO GILLIBERD ODUBTHAICH,
RABIN' ABAIDDEACT CUNGA.

(Pray for Nichol and for Gilliberd O'Dubthaich, who was in the Abbacy of Cong.)

These names have not been identified with any of the Abbots of Cong, who are recorded by the Annalists; but the family of O'Dubthaich (O'Duffy) were distinguished ecclesiastics in the neighbourhood of Cong. Thus we read:—"A. D. 1150. Muiredhach Ua Dubhthaigh, Archbishop of Connaught, chief senior of all Ireland in wisdom, in chastity, in the bestowal of jewels and food, died at Conga on the 16th of the month of May, on the festival of St. Brennain, in the seventy-fifth year of his age."



FIG. 83c.

Several of this name attained to the See of Tuam. However, only one abbot of the name referred to in the inscriptions is described by the Four Masters:—"A. D. 1223. Dubhthach O'Dubhthaigh, Abbot of Cong, died."

Rabin, the Old Irish *ropo-in*, *ru-boi-in*, or *ro-bi-in*, is a combination of the prefix *ro*, the third sing. preterite of the verb *bin*, and the prep. *in*; and *abaiddeact* (= *W. abadaeth*) is a derivative from the Ir. *abb*, gen. *abbad*.

This inscription may be seen on the market cross of the street of Cong. It is sixteen inches high and measures thirty-six by thirty inches upon the upper surface, into the step or mortice of which the present shaft in the abbey originally fitted. There is now a plain modern shaft in its place, the cap of which, together with the three steps on which the plinth now rests, was erected by the Elwood family in the famine year of 1822. A fragment of the original shaft belonging to this base is held by Sir William Wilde to be the stone now placed in the east window of the Abbey of Cong. (*See Lough Corrib*, pp. 175, 176, 185.)

This inscription is not in the Irish character, but in the black letter text of the fourteenth century.

This stone has been already illustrated and described by Sir William Wilde, *Lough Corrib*, p. 186. It was first described by Dr. Todd, who presented a rubbing of the stone to the Royal Irish Academy, April 23, 1855.*

* See *Proceed. R. I. A.*, vol. vi., p. 225.

BALLINTOBER.

BALLINTOBER is situated in the barony of Carra, in the county of Mayo, seven miles to the north of Ballinrobe. The Irish name signifies 'the town of the well,' and in full is Baile Tobair Phadraig the 'town of Patrick's well.' It was originally called Topur Pátricc. An abbey was founded here by Cathal Crovderg, King of Connaught, in the year 1216. (See Archdall's *Monast.*, p. 495.) In the year 1224 Donncahy, chief of Clann Tomalty, died, on his pilgrimage at Tobarpatrick. In the *Annals of Loch Cé* we read:—"A.D. 1225. Maelbrighde O'Maicin, Abbot of Tobur-Patraic, in Christo quievit. He was a virgin and sage; and it was by him the church of Tobar-Patraic was begun, and its sanctuary and crosses were diligently finished in honour of Patrick and Mary, and the Apostle John.' Again, at the year 1230, in the same *Annals*, it is said:—"They (i.e. the foreigners) proceeded on the morrow to Tobur-Patraic, where the canons and devout people of the place came to the son of William, and requested the son of William, for charity, not to remain with them that night. This request was granted to them. Again, at the year 1265, we read:—"The monastery of Tober-patrick was burned." (See *Annals of Loch Cé*, and *Annals of Four Masters*, at 1265.)

"A.D. 1503. John, the son of Rickard Burke, choice of the English youths of Ireland, was treacherously slain by the sons of Ulick Burke, in the monastery of Tober-patrick." Archdall states that Walter Mac Bilie, alias de Stanton, was the last abbot.

December 10, 1605, a lease of this abbey, in reversion for fifty years, was granted to Sir John King, Knight.

The ruins of a noble monastery, repaired and remodelled, at the eastern extremity, are still standing here; and Dr. Petrie, when he first visited the place, found the following inscription on a stone in the wall.

 PLATE XL.

FIG. 84.

GILLABRENIN.

This name has not been identified with that of any person connected with Ballintober. It is compounded of *Gilla*, 'servant,' and *Brenan*, a common man's name.

Drawn by Dr. Petrie.

 KNOCKMOY.

THE Abbey of Knockmoy is situated in the parish of the same name, six miles to the south-east of Tuam, in the barony of Tiaquin, and county of Galway. The name, originally Cnoc

Muaide, signifies 'the hill o Mudah'—a woman's name, meaning (according to O'Clery's Glossary) 'noble' or 'venerable.' A Cistercian abbey was founded here in the year 1190. This house was a daughter of the Abbey of Boyle. The founder, Cathal O'Connor, surnamed Crovderg, King of Connaught, was expelled his kingdom in 1200. During his exile William Burke totally spoiled the abbey: but Cathal was again restored in 1202. He then took on him the Cistercian habit; and dying the 28th of May, 1224, was interred here, "where," says Archdall, "his tomb yet remains." The following notices are given by the Annalists of this place:—

"A. D. 1216. Patricius, Bishop of Knockmoy, quievit." (Annals of Loch Cé.)

"A. D. 1218. Loughlin O'Connor died in the monastery of Knockmoy."

"A. D. 1221. Death of Diarmaid O'Culechain a professor of history and writing; and it was he that wrote the Mass Book of Knockmoy." (Annals of Loch Cé.)

"A. D. 1224. Cathal Crovderg, 'this just and upright king, this discreet, pious, and justly-judging hero, died on the 28th day of the summer (on Monday), in the habit of a Grey Friar, in the monastery of Knockmoy (which monastery, together with its site and lands, he himself had granted to God and the monks); and was interred therein nobly and honourably.'" (Annals of the Four Masters.)

"Marian, who was made Archbishop of Tuam in the year 1235, and died in 1249, appropriated to this abbey the church of Kilselge." (Harris's Ware, vol. i., 605.)

"A. D. 1266. Turlough, son of Aedh, the son of Cathal Crovderg, died in the monastery of Knockmoy, in the county of Galway."

"A. D. 1267. Brian, son of Turlough, who was son of Roderic O'Connor, died in the monastery of Knockmoy."

"A. D. 1268. An Englishman, whose name is not mentioned, was made abbot in 1268." (M'Gloagh.)

"A. D. 1295. Donnell O'Kelly, lord of Hy-Many, one of the most judicious men in council of his time, died in the habit of a monk, and was interred in the monastery of Knockmoy."

Laurence O'Laghtnan was removed from the government of Boyle to this abbey in the year 1290. He was made Bishop of Kilmacduagh, and died in 1307. (Annals of Loch Cé.)

In the year 1542 the abbot, Aedh O'Kelly, surrendered the abbey, and its possessions, by indenture, to the Crown.

There is a great cairn on Knockmoy Hill, half a mile to the south of the Abbey Mioscan Meidhbhe. The Abbey of Knockmoy is in the same style, and evidently of the same age with that of Ballintober; and Dr. O'Donovan observed a stone nearly in the form of a coffin, bearing a Latin inscription in Old English characters to the memory of Mauricio Filius Incaim O'Concannon, with his wife, and two others, *infresco* on the wall, so obliterated that it was difficult to decipher them. The words "*pro animâ Malachie*" were to be read on one, and there was another on the same wall in Irish letters, in which he could recognise the words "*Ri Cren*."

There are some fine remains of the abbey here. Several capitals of pillars, beautifully sculptured, lie scattered about the churchyard. The chancel is vaulted with stone; and on the north wall is the tomb of the founder; but that which gives most interest to this ruin are

the remains of the frescoes on the north side of the chancel. The martyrdom of St. Sebastian is one of the subjects represented, and though rude in design, and faded in colour, the paintings are inestimably interesting to the antiquary, as the most authentic memorials of ancient Irish costumes now to be found. The inscriptions on the wall, while they show that the paintings are not of the time of Cathal O'Connor, yet prove them incontrovertibly to belong to the thirteenth or fourteenth century.^a

FIG. 85.

DO MOILEACHLAIND O KEALLAID, DO RI O MANI AGAS
DIND BUALAIND INGE[N] I CHONCHUIR. DORINE MATHA
O A[NL]I IN LEADAIG SEA.

(For Mailseachlainn O'Kelly, King of Hy-Many, and Finola, daughter of O'Connor. Matthew O'Anli made this tomb.)

This is the monument of a chieftain of Hy-Many, and his wife, Finola (properly Find-guala, 'white shoulder,') daughter of O'Connor; the name of the former occurs in the Annals of Four Masters, at the following dates:—

"A. D. 1375. A war broke out between Rory O'Connor, King of Connaught, and Mailseachlainn O'Kelly, lord of Hy-Many, in which O'Connor subdued the Hy-Many."

"A. D. 1377, Rory O'Connor defeated Mac William Burke and Mailseachlainn O'Kelly, lord of Hy-Many, at Roscommon."

"A. D. 1401. Mailseachlainn O'Kelly, lord of Hy-Many, a truly hospitable and humane man, died and Conor Anabaidh [the abortive] O'Kelly, his son, assumed the lordship of Hy-Many."

The same event is also recorded at this date in the Annals of Loch Cé, in these words:—"Maelechainn O'Cellaigh, King of Ui Maine, a man full of bounty and valour, and of the wealth of the sovereignty, died, after obtaining triumph over the devil and the world."

According to the Book of Lecan, Malachy O'Kelly married—first, the daughter of William Burke, and had by her Ruaidhri, Brian, and Conchobar; and, secondly, Finnguala, or Finola, the daughter of Turlough O'Coner, King of Connaught, and had by her Aedh, Feradach, Tadhg, Donnchadh, ancestor of the O'Kellys of O'Mullagh-more and Gallagher Domhnall, William, ancestor of the O'Kellys of Callow and Aughrim, and Edmond, who died without issue in 1393. (O'Donovan's Tribes and Customs of Hy-Many, p. 106.)

The name of Finola, the mother of his seven younger sons, is thus recorded in the Annals:—"A. D. 1403. Finnghuala, the daughter of Toirdelbhach O'Conchobhain, Uxor of Maelechainn O'Cellaigh, King of Ui-Maine, the woman of best reputation in her time in all Erin, quievit." (Annals of Loch Cé.)

"A. D. 1403. Finola, the daughter of Turlough, son of Aedh, son of Eoghan O'Connor, and wife of Melaghlin O'Kelly, lord of Hy-Many, died, after a life of virtue." (Annals of the Four Masters.)

^a See Wilde's Cat., p. 315; Penny Journal, vol. i., p. 2; Mrs. S. C. Hall's Ireland.

The above names are recorded in this inscription; that of the person who erected this monument Matthew O'Anli (O'Hanly), has not been identified. The O'Hanly family were chiefs of the Cenél-Dobhtha, a tribe whose territories lay in the parishes of Kilglass, Termonbarry, Cloontuskert, and part of Lissonuff, in the county of Roscommon. Aedh O'Hanly was chieftain of this tribe at the time when this monument was erected by Matthew. Of him we read:—"A. D. 1405. Aedh Oh-Anlidhe, chief of Cenél-Dobhtha-mic-Aenghais, quievit in Christo on the xvi. of the kalends of August, et sepultus est in Cluain-Cairbthe, on the margin of the Sinainn, in the hope of meeting Berach." (Annals of Loch Cé.)

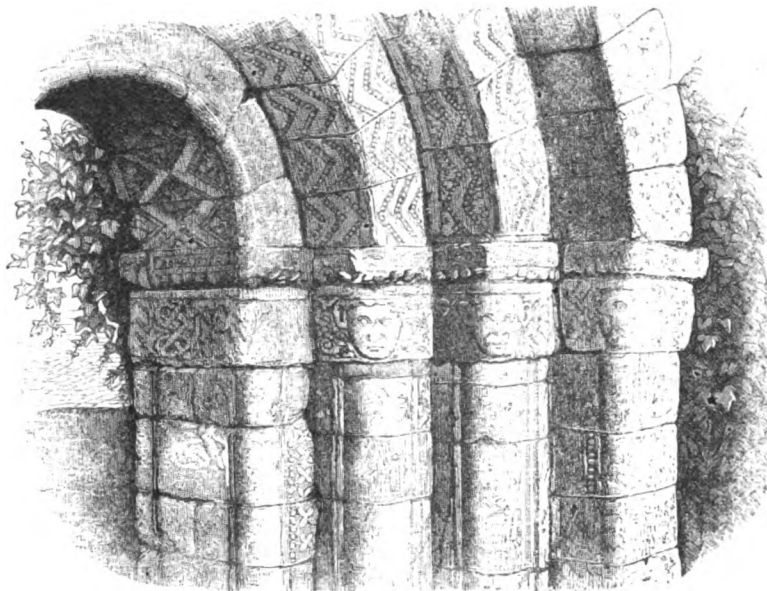
The spelling of this inscription is very bad. In *Keallaid* (gen. sing. of *Ceallach*) *d* is miswritten for *g*. Conversely, in *leadaig* (the acc. sing. of *leaba* 'bed') *g* is written for *d*. In [*fh*]indbualaind (dat. sing. of *Findguala*) *b* is put for *g*, and in *leadaig* *d* is put for *b*. *Inge* should be *ingen*, or, better, *ingin*, and *Chonchuir* should be *Chonchobair*. Lastly, the verb *dorins* should be *dorinne*, or, better, *dorinni*, the Old-Irish *dorigni*, as in Fig. 77*b*, *supra*.

The stone on which this inscription is found is inserted in the wall, at the right hand side of an altar-tomb in the choir of the abbey.

Drawn by Dr. Petrie in the year 1838.

KILLESWIN.

THIS Church is situated in the parish of Killeswin, and barony of Slieve Mairge, at the foot of the mountain called Knocknarah, and two miles and a-half from the town of Carlow. The name of this place was originally Glenn Uissen. It is described as situated in the territory of Ui Bairche. In the Martyrology of Donegal and Calendar of Oengus, the following Saints, belonging to this place, are commemorated:—January 27, Muirghen Abbot of Glenn-Uissen; and, February 27, Comghan, called in the Calendar of Oengus “Comgan, cen-dindis,” i. e., without reproach, and said, in the notes of the copy contained in the *Lebar Brecc*, to have been the maternal nephew of St. Colomb-Cille. He was of the tribe of the Dalcassians, in Thomond, and is said to have died before the year 570.* July 8,



Entablature of columns of doorway, Killeswin, south side.

Diarmait, Bishop of Glenn Uissen, is commemorated in the Calendar of Oengus and in the Martyrology of Donegal. The Four Masters^b record the death of eight Abbots of this place, commencing with Diarmait, who died in 874, and ending with Caencomhraic, who died in 1016. In the year 915 we read of the death of a son of Diarmait, Abbot of Glenn Uissen, Maelmaedhog,^c chief Bishop of Laighin, a learned sage of the Gaidhil. The Four Masters, in recording his death, add that he was a distinguished scribe, anchorite, and learned sage in Latinity and in the Scotie speech.

* See Lanigan, *Ecl. Hist.*, vol. ii. p. 79.

^b See *Annals of the Four Masters*, vol. i., p. 464, note y.

^c See *Wars of the Gaedhil with the Gaill*, Introduction, p. xc., n.

In 1042, we read that Glenn Uissen was plundered by the son of Mael na-mbo, and the oratory was demolished, and seven hundred persons were carried off as prisoners from thence. In the year 1077, the same authorities relate that "Glenn Uissen with its yews was burnt."

The existing remains here now are a ruined church, one of the most striking examples of Irish Romanesque. The cloicethech, or bell-house, of the church was destroyed in the year 1703.*

PLATE XLI.

FIGS. 86 AND 87.

[$\overline{\text{O}}\text{R DO}$] ART[...RIG] LAGEN.....ACUS DO.....

....ON AERCINN[E]CH.....CH.....

 $\overline{\text{O}}\text{R DO}$LENA.....UAMEL.....DUACH....✚ $\overline{\text{O}}\text{R DO CELLAC AMI}$

(Pray for Art [King] of Leinster, and for . . . on Steward.)

(Pray for lena descendant of Mel Duach.)

(✚ Pray for Cellac[ami])

Art was a common name among the kings of Leinster. *Rig* is the dative singular of *Ri*. *Lagen*, the genitive plural of *Lagin*, 'Leinstermen.' *Aercinnech*, for *airchinnech*, a common word, meaning 'princeps' (Welsh *arbenig*, 'principal,') explained by O'Donovan, as a 'lay superintendent of church lands.' (See Supplement to O'Reilly's Dict.) This inscription runs along the top of the entablature which crowns the piers forming the jambs of Killeshin doorway.

The next inscription is found on the front of the jamb of the second order on the north side of the doorway. It ran up to the top of the jamb, but only thirteen letters are now decipherable. They are $\overline{\text{O}}\text{R DO CELLAC AMI}$. . . The last three letters, *AMI*, are probably the beginning of another word.

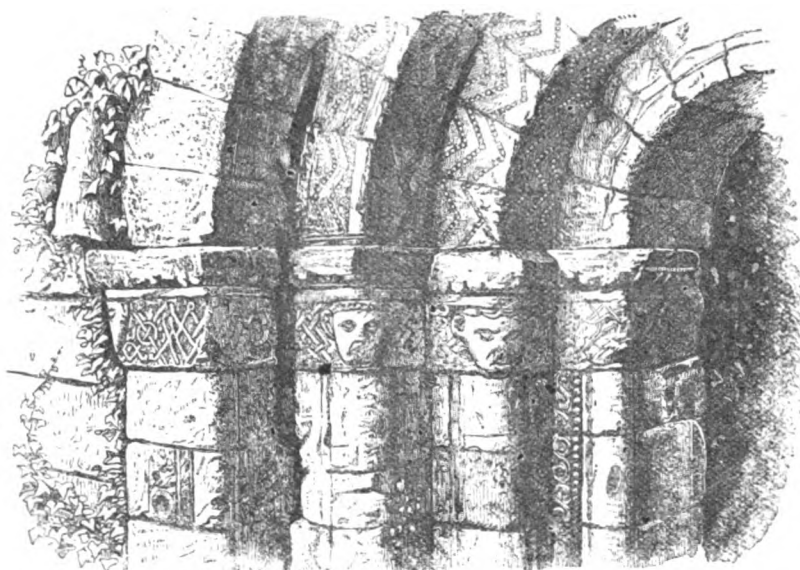
It is to be lamented that the names in the first inscription are so mutilated that they cannot be fully read. The second name, that of the Steward, or Aercinnech, ended in *ON*; the third contained, or, perhaps, terminated with, the syllables *LENA*, and the last belongs evidently to some inhabitant of the

* On the 8th of March, as appears by a manuscript entry on the fly-leaf of an Abridgment of the Public

Printed Irish Statutes now in the possession of R. Clayton Browne, Esq., D.L., Browne's Hill, Carlow.

territory of Hy Duach, which district comes within a mile of the church, and might be translated 'Pray for . . . lena . . . descendant of Mellach, of Hy Duach.'

Drawn by M. S., from a rubbing taken by the Rev. James Graves, in the year 1872.



Entablature of columns of doorway. Killeshin; north side.

FRESHFORD.

FRESHFORD is situated in the parish of that name, in the barony of Crannagh, in the county of Kilkenny. The Irish name of this place, *Achadh-ur*, signifying 'fresh-field,' has been mistranslated 'fresh-ford.' The abbey here was founded by St. Lachtin, or Lachtóc, whose memory is venerated on 19th of March, as we read in the Calendar of Oengus, "*Mo. Lacht-oc .i. o Achad aur,*" and in the Martyrology of Donegal, "*Lachatin, of Achadh-úr in Osraighe, of Bealach Feabhrat.*" He was of the race of Conaire, son of Moghlaímh, monarch of Erin, who was of the seed of Heremon. It is stated in the life of Mochaemhóg, chap. 8, that the holy Lachtain, who erected the monastery of Achadh-úr, was a disciple of Comhgall, of Beannchor. The death of this Saint is recorded by the Four Masters, at A. D. 622, "*St. Lachtnain, son of Torben, Abbot of Achadh-úr, died on the 10th (recte 19th) of March.*" The same authorities record the deaths of three ecclesiastics besides Lachtain, who belonged to Achadh-úr, at the dates 809, 899, and 1018. Little more is known of the history of the church, which is now a parish church in the diocese of Ossory.

There is a well, dedicated to the patron Saint, and called Tobar Lachtin. The west gable, which has pilasters at the angles, and the doorway with projecting porch, belonging to the original church, probably erected in the twelfth century, were retained in a more modern



West doorway of the church of Freshford.

church, some remaining features of which show it to have belonged to the fourteenth century. This doorway is a beautiful example of Irish Romanesque. The following inscription runs round the external face of the arch.

FIG. 88.

ŌR DO GILLEMOCHOLMÓC [U] CE[NN]CUCAIN DORIGNI
 ŌR DO NEIM I[N]GIN CUIRC ACUS DO MATHGAMAIN
 [...U]CHIARMEIC LASIN DERNAD IN TEMPULSA.

(Pray for Gilla Mocholmóc, [descendant of] Cennucan, who made [this]).

(Pray for Niam, daughter of Corc, and for Mathgamain . .

descendant of Ciarmac by whom this temple was built).

The name *Gilla-mo-Cholmóc* signifies 'my little Colomb's servant:' in the second name in this inscription, *U Cennucán*, the *U* is the dat. sg. of *ua*, old Irish *ae*, meaning 'descendant of;' *Cennucán*, 'little head;' *dorigni*, 'who made this.' *Neim* is the dative sing. of *Niam*, a common female name, meaning 'brightness,' or 'colour.' *Ingin* is the dative singular of *ingen*, 'a daughter or girl.' *Cuiric* is the genitive singular of *Corc*, a man's name. *Mathgamain* (anglicised Mahon), means 'a bear.' *U* dat. sg. of *Ua* as above. *Ciarmeic*, gen. sg. of *Ciarmac*, a compound of *ciar*, 'black,' and *mac*, 'son.' *La-sin* is = the preposition *la*, and the relative *san*, the *a* in which has become *i* before the *nd*. *Dernad* is a common verbal form in the 3rd sg. preterite passive; *in* the article here in the acc. sg.: *Tempul*, borrowed from the Latin *templum*; *sa* a pronominal suffix.

None of the names in this inscription have been identified. The name O'Ciarmac belongs to a Leinster family, one of the six tribes who descended from Fergus Luascan, who was son of Cathair Mór, Monarch of Ireland in the second century. The name of Conall O'Chiarmac occurs in the Annals of the Four Masters, at the date 1087. Kerwick and Kirby, the English forms of the name Ciarmac, are still common in the county of Kilkenny.

This inscription has been already published by Dr. Petrie in his Ecclesiastical Architecture of Ireland, p. 283.

DEVENISH.

THE island of Devenish is situated in Lough Erne, near the town of Enniskillen, in the County of Fermanagh. The name in Irish, *Daimh-inis*, signifies 'ox-island.' A church was founded here about the middle of the sixth century, by St. Molaise. It is stated in the life of Ciaran of Cluain that the order of Molaise was one of the eight orders that were in Erin, and that after completing thirty years Molaise went to heaven, A. D. 563. His memory is venerated on the 12th of September in the Martyrology, where Oengus says, "With the feast of Laisrén the beautiful, of multitudinous Daim-inis," and on the 15th of the same month at his birth-place, Ballagh-Meehan, in the parish of Rossinver, and County of Leitrim. The monastery founded by this Saint continued to be a place of some importance down to the fifteenth century, and the deaths of several of its abbots and learned men are recorded by the Annalists. The remains still existing of this monastery, besides the inscribed book-shrine now to be noticed, are the great round tower or belfry, and an abbey church. A stone coffin, now exposed, in the neighbourhood, is called the Saint's bed, and his cell still stands, and has

been described by Dr. Petrie as a beautiful example of ancient masonry.^a It is stated by Archdall, quoting from James Butler's manuscript tour, that "There appear to have been many ancient inscriptions here, but they are all erased and destroyed by time."

PLATE XLII.

FIG. 89.

✠ OR DO [CIN]NFAILAD DO CHOMARBU MOLASI LASAN.....
 [DERNAD] IN CUMTACHSA DO.. ✠ OCUS
 DO GILLUBAITHÍN CHERD DORIGNI [IN GRESSA.]

(Pray for Cennfaelad for the successor of Molaise,

by whom this case [was made] . . .

and for Gillabaithin, the artisan who made the . . .)

Cinnfaelad stands for *Ciunnfáilad*, dative singular of *Cennfaelad*, which is written *Ceannfaeladh* in the Annals of the Four Masters; *Comarbu* is the dative singular of *Comarba*, 'successor,' 'heir.' *Gillubaithin* is the dative singular of *Gille-Baithin*, signifying 'servant of Báithin,' a Saint who died in the year 595. (See the Annals of the Four Masters at that year, where his name is written Baoithin. *Cerd*, 'artisan,' written *Cert*, *Cerdd*, in the Grammatica Celtica, p. 600. *Do-rigni*, 'who made,' is the third person singular of the preterite of the verb *dogniu*, 'I make.'

The age of this case may be held to be about 855 years, for the inscription proves that it was executed under the direction of the Abbot Cennfaelad, comarb, or 'heir' of Molaise; and in the Annals of Ulster we read, A. D. 1025, Cennfaeladh, son of Flaithbertach, Airchinnech of Daimhinish, fell asleep in Christ. The Four Masters, under the same year, have Cennfaoladh son of Flaithbertach, successor of Molaise, of Daimhinish, died. Airchinnech of Daimhinish signifies 'Superior of Devenish,' and as such Cennfaelad was successor of Molaise, its founder and patron Saint. Cennfaelad appears to have succeeded Cathalan Ua Corcraín as abbot, who died in the year 1001; it may then be held that this case was made within the fourteen years which intervened to the death of Cennfaelad. This inscription runs along three sides of the lower part of the box made to enshrine the copy of the Gospels said to have belonged to St. Molaise; and there is a legend that this copy was made by the sons of one Declan, who were ordered by Molaise to write for him a Soscel (Só-scél, which means *bonus nuntius*), which they did in the space of two days and one night, the light of the sun illuminating the night through the grace of the Saint. It is to be lamented that the manuscript referred to has disappeared, and nothing now remains but the singular and richly decorated box in which it was preserved.^b This case is formed of plates of bronze; it is oblong in shape, measuring $5\frac{1}{2}$ by $4\frac{1}{2}$ inches in size, two opposite sides $3\frac{1}{2}$ inches wide, and a fifth side which may be called the bottom. The sixth plate, which would form the lid, is now wanting. The ornamental portions consist of plates of silver, with gilt patterns, riveted to the bronze box. On the face of the box the four evangelistic symbols were represented with a cross surrounded by a circle in the centre. The name of each symbol and its accompanying evangelist

^a Ecel. Architecture, p. 434. See also Mr. Wakeman's account of Devenish, Journal of the Royal Historical and Archaeological Association of Ireland, vol. iii., 4th

ser., p. 59.

^b See Archaeologia, vol. xliii., pp. 131, 150. Also Stokes' Life of Petrie, p. 274.

appears at the sides of the figures. Leo, Aquila, Ho[mo], Marc, Johan, Math,^a can still be deciphered. On one side may be seen the figure of an ecclesiastic, habited and holding a book to his breast, probably St. Molaise bearing his gospels. For many centuries this cumdach was preserved in the sanctuary of Molaise, and the Irish Annals occasionally record the names of members of the family who became its hereditary keepers—the O'Mithidein or Mechans—styling one, “Comarb of Molaise,” A. D. 1336, and another in 1437, while a third was “Comarb of the Ballagh,” A. D. 1419. About twenty years ago, Charles Meehan, of Latone, in the Ballagh,^b purchased the case for a small sum from a kinsman, and on the 30th of April, 1859, it was borrowed by Lord Adare, who first met with it in Sligo, in the year 1843. It was purchased by the late Charles Haliday, from whom it passed to the Academy. This cumdach is now preserved in the Museum of the Royal Irish Academy, where it was deposited in 1860.^c

Drawn from the shrine by M. S., in 1875.

TIRCONNELL.

TIR CHONAILL, or the Land of Conall, was named from the tribe who inhabited the present county of Donegal. The O'Donnells, at first chiefs only of a tribe occupying the present barony of Kilmacrenan, in process of time rose to the lordship of Tirconnell.^d The original seat of the O'Donnells at Cill-mac-Nenain was also the place where St. Columba is said to have spent the principal portion of his boyhood, and the ancient herenachs or stewards of the church here, the O'Ferghils or Freels, were descendants of the brother of St. Columba. It was the privilege of these ecclesiastics to inaugurate the chiefs of the O'Donnells; and this connexion between the family of Columba and of that of these chieftains may account for the fact of their having become the custodians at a very early date of the Psalter said to have been written by St. Columba, which was enshrined by order of Cathbarr O'Donnell before the year 1106. The work was executed at the abbey of Kells, and Dr. Reeves remarks, “It is interesting to observe the relation here recorded as subsisting, through the Columbian system, between remote parts of Ireland, O'Donnell being lord of a territory in the extreme north of the island, yet associated with the abbot of a midland monastery.” The Psalter, described as the chief relic of Columcille in Tir Chonaill, was named the Book of the Battle—*Cathâc*, ‘belonging to battles’—from a legend of its possession having been a subject of dispute between St. Columba and Diarmaid, king of Ireland, who claimed the work as his by right.

^a The order in which these emblems were presented varied very much in different monuments of Christian art at an early period, as in the basilica of St. Sabina, A. D. 424, the eagle occupies the first place, the lion the second, then the angel, and lastly the ox.

^b “Ballagh a meehan, a parish in the county Leitrim, diocese of Kilmore, part of the ancient Rossinver, where the O'Meehans were the chief clan; hence it got its name from them, and their patron saint was Molaise of Devenish, a celebrated saint in the sixth century;

and a curious relic, consisting of a metal box, which contained the Gospel of St. Molaise, and was brought by him from Rome, is still in the possession of the family of the O'Meehans, having been preserved among that tribe for a period of more than 1200 years.”—Note in Geraghty's ed. of *Four Masters*.

^c See Proceedings of the R. I. Academy, vol. vi., p. 251–311; vol. vii., pp. 331, 332.

^d See Reeves' *Adamnan's Columba*, App. to Preface, p. lxxi.

FIG. 90.

OROIT DO [CAT]HBARR UA DOMNAILL LASIN DERNAD IN
 CUMTACHSA
 DO SITTRIUC MAC MEIC AEDA DORIGNE 7 DO DOM[NALL]
 MAC [ROB]ARTAIG DO COMARBA CENANSA
 LASIN DERNAD.

(Pray for Cathbarr Ua-Domnaill, for whom this case was made; for Sitric, son of Mac-Aeda, who made it; for Domnall, son of Robartach; for the successor of Kells, for whom it was made.)

Sittriuc is the dative singular of *Sitric*. *Meic* is the genitive singular of *mac*. *Robartaig* is the genitive singular of *Robartach*, and *Cenansa* the genitive singular of *Cenannus*, now Kells.

Cathbar O'Donnell died in the year 1106.

Sitric, son of Mac Æda, who was surnamed *Cerd*, that is, 'Artificer,' in the Charters of Kells, was one of the family of MacAedha, who seem to have been the hereditary mechanics of Kells. Both these names occur in the Charters of Kells, entered in the blank pages of the Book of Kells, where it is said that "A house was purchased by Congal O'Breslin, i. e., the half house of Mac Aeda *Cerd*," or Mac Aeda, the worker in brass, silver, or gold. (See *Miscellany Irish Archl. Society*, pp. 130, 141.)

The third name in this inscription is that of Domnall, son of Robartach, successor of Columba at Kells, who died, according to the Four Masters, in 1098. His name also occurs in the second charter entered in the Book of Kells, where the grant of lands to the church of Kells is recorded. This charter cannot be of a later date than 1084. The name Mac Robhartaigh is anglicised Magroarty, and the family so named were natives of Donegal, located at the town which bore the name of Baile Mic Rabhartaigh.

This abbot of Kells was probably brother to Marianus Scotus of Ratisbon, whose proper name was Muiredhach Mac Robartaigh, and who was also from Tircconnell. He left Ireland in 1067, and his autograph copy of the Epistles of St. Paul is still preserved in the Imperial Library at Vienna. He founded the church of Weich Sanct Peter, from which another Irish monastery called St. James's, at Ratisbon, took its rise.

The family of Mac Robhartaigh were the hereditary guardians of the Cathach, and as such Herenachs in Tyreconnell, and vassals of the O'Donnells. As guardians of that reliquary, they are mentioned in the Annals of the Four Masters. In 1497, one of the events of a battle at the Pass of Ballaghboy, between the O'Donnells and the Mac Dermots, which proved disastrous to the former, is thus recorded: "The Cathach of Colum-cille was also taken from them and Mac Robartaig, the keeper of it, was slain."

The inscription in which these names occur runs round the lower part of the box in which the above-mentioned Psalter was enshrined, and proves the case itself to be upwards of seven hundred years old. It measures $9\frac{1}{2}$ inches in length, by 8 inches in breadth, and it is 2 inches thick. The box is of brass, on the top of which is riveted a plate of silver, richly chased and gilt.

This relic (called the Cathach), which is mentioned in the Annals of the year 1497, 1499, was from remote times held in the highest reverence by the O'Donnell family, and was carried by them into all their battles. In the Book of Fenagh, a manuscript in the British Museum (Cott. MS. 115), the

* The name of Domnall Mac Robartaig has not been identified with that of any ecclesiastic of Kells; but he was probably of the same family as Muredach Mac

Robartaigh, Marianus Sootus of Ratisbon, born in Tircconnell, in 1067. See *Proceedings of the Royal Irish Academy*, April, 1860.

following notice of it occurs:—"Colum Cille afterwards gave to Caillen the Cethir-lebor,* and the Cathach which he wrote with his own hand, and promised him that those relics would be ensigns of victory and triumph to the monks and people of Caillin until doom, to wit, the Cathach and the Cethir-lebor. And Colum Cille declared that whosoever of Cenall's children should oppose that tribute would obtain neither territory nor tribe." In the life of St. Columba by Magnus O'Donnell, it is stated that it was considered unlawful to open the covering; that "if carried three times to the right around the army of the Cinell Chonaill at going to battle, it was certain they would return victorious; and that it was upon the breast of an hereditary lay successor of a priest without mortal sin (as far as he could help) it was proper the Cathach should be carried around that army." This relic was carried away from Tir Connell by a Colonel Daniel O'Donnell, who followed the fortunes of King James the Second into France, and who repaired the shrine in 1723. Colonel Daniel was of the race of Aedh Dubh, the brother of Manus, who, dying without issue, in Belgium, arranged in his will that it should be given to whoever proved himself the head of the O'Donnell family. It was found in a monastery in Belgium, by the late Abbot of Cong, and he, on learning the nature of Colonel O'Donnell's will, told the late Sir Neal O'Donnell about it. Sir Neal applied for the relic through his brother Connell, then in Belgium, who succeeded in obtaining it for him; and his son, its present possessor, Sir Richard Annesley O'Donnell, Bart., has deposited it in the Museum of the Royal Irish Academy.^b

Drawn by M. S. from the original in 1875.

L O R R H A .

LORRHA is a small village situated in the barony of Lower Ormond in the county of Tipperary. Its name—in Irish, Lothra—is not explained. A church was founded here by St. Ruadan, at the close of the sixth century, whose name is venerated in the Calendar of Oengus, at April 15, where we read "An excellent flame that wanes not; he vanquished urgent desires; fair was the precious stone, Ruadán, Lamp of Lothra." Here the Saint is said to have presided over 150 monks, who "used to obtain sufficiency always without human labour to sustain them, by continually praying to and praising the Lord of the elements."^a The church founded here seems to have prospered till the year 844, when Turgesius with his Northmen destroyed it. After its restoration, the abbey was burnt, in the years 1154 and 1157, and the town was destroyed by fire in 1179. A Dominican friary was founded here in 1269, by Walter de Burgh, Earl of Ulster, the ruins of which may still be seen, along with the remains of two smaller buildings belonging to the same establishment.^c A Franciscan friary was also founded here. The west gable of this building, with its fine window, is well

* The 'Quatuor Libri,' or Four Gospels. They are sometimes called merely Cetar (quatuor) by Irish writers.

^b See Reeves' Adamnan's Columba, pp. 233, 249, 250, 319, 329, 463.

VOL. II.

O

^a See paper by the Rev. Dr. Reeves, Proceedings of the Royal Irish Academy, vol. vii., pp. 290 to 301.

^c Martyrology of Donegal, p. 103.

^d Archdall's Monast., p. 667.

preserved, and there are curious tombs of the Mac Egan family to be seen within its walls. The ancient mill of the abbey still exists. The bell of St. Ruadan was preserved in the church of Lorrha up to a recent period, when it was obtained by the late Mr. T. L. Cooke, of Birr, and afterwards purchased for the British Museum. The silver shrine of the Saint's hand is described by Ware as having been preserved in the abbey till the date of the suppression. It is held that the Cumdach which bears the following inscriptions, along with the ancient Irish Missal contained in it, originally came from this monastery.

PLATE XLIII.

FIG. 91.

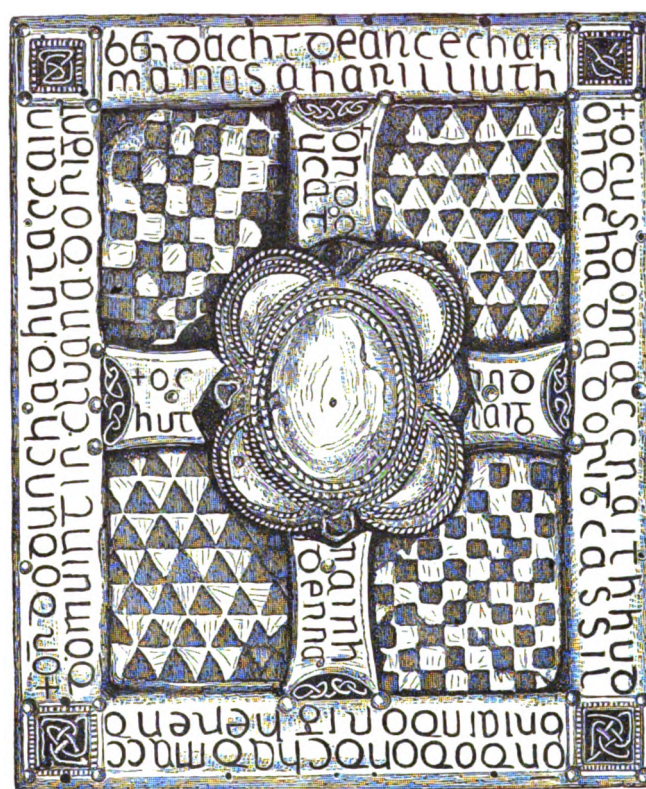
- a.* BENDACHT DE AR CECH ANMAIN AS A HARILLIUTH.
b. $\overline{\text{OR}}$ DO DONDCHAD MACC BRIAIN DO RIG HEREND.
c. ✠ OCUS DO MACCRAITH HU DONDCHADA DO RIG CASSIL.
 ✠ $\overline{\text{OR}}$ DO DUNCHAD HU TACCAIN DO MUINTIR CLUANA
DORIGNI.
e. $\overline{\text{OR}}$ DO NAIN HU CAT [LASA]N DERNAD.
f. ✠ OC ND HU T LAIG.
- a.* (The blessing of God on every soul according to its merit.)
b. (Pray for Donchadh, son of Brian, for [the] King of Ireland.)
c. (✠ and for Macc Raith, descendant of Donnchad, for [the] king of Cashel.)
d. (✠ Pray for Dunchad, descendant of Taccán, of the family of Cluain, who made this.)
e. (Pray for nain descendant of Cat for whom it was made, and for . . .)
f. (andot laig.)

The word *Dé*, which occurs in part *a* of this inscription, is the genitive singular of *Dia*, 'God:' *anmain* is the dative singular of *anim*, 'soul.' *Arilliuth* (generally *arilliud*) is a common old Irish word meaning 'merit' or 'deservingness;' *dernad*, which occurs in part *e*, is the third person singular of the preterite passive of *dernaimm*. *Muintir*, which occurs in part *d*, is the dative singular of *muintir*, and *Cluana* is the genitive singular of *cluain*. It is more than probable that Cluain maccu Nois (Clonmacnois) is the place here signified.

The first part of this inscription proves that the older portion of this case was made between the years 1023 and 1064. A prayer is asked for Donagh, son of king Brian Borumha, who was originally

king of Munster, in conjunction with his brother Tadhg, whom he delivered to the men of Ely O'Carroll, "who accordingly killed him, as was desired of them by his brother Donagh," *Ann. Four Mast.*, A. D. 1023. After procuring this murder he became king of Ireland, and held the throne till the year 1064, when we read that he "was deposed, and he afterwards went to Rome, where he died, under the victory of penance, in the monastery of Stephen the Martyr" (*Four Mast.*) The second name mentioned is that of Mac Raith O'Donoghoe, Lord of the Eoghanacht of Cashel, and Crown-prince of Munster, whose death is recorded by the Four Masters, at the year 1052. This fact, as Dr. Todd observes in his paper on this Cumdach, read before the Royal Irish Academy, on the 23rd of June, 1856, "still further limits the date of this side of the box to the twenty-nine years between 1023 to 1052."

FIG. 91a.



Cumdach.

Of the next person mentioned, Dunchad O'Tagain, we know nothing, except what we learn from this inscription; that he was a monk of Clonmacnois, and the artist or silversmith by whom the box was made. The other three names are so much destroyed, that it is not only impossible to identify them, but very difficult even to guess what they may have been. This inscription, the oldest on the case, runs round the four sides of the square and across the middle. It is evident that, when the central gem was inserted at a later date, parts of the inscriptions on the intersecting bands were destroyed.

PLATE XLIV.

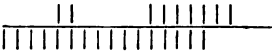
FIG. 92.

- a.* $\overline{\text{OR}}$ DO PILIB.....DO RIG URMU[MAN].....
- b.* [C]UMDAI[GED] IN M[IN]DSA OCUS DO AINI DAMNAI
 ✚ DOMNALL O'TOLARI DOCORIG MISI.
- c.* ✚ OR :
- d.* ✚ $\overline{\text{OR}}$ [AIT] DO GILLARUADAN UMACAN DON COMARBA LASAN
 CUMDAIGED.
- a.* (Pray for Philip (for) the King of Ormond.)
- b.* [by whom] this reliquary was covered, and for Aine, for his wife.
 ✚ Domhnall O'Tolari arranged me.
- c.* (Not deciphered.)
- d.* (Pray for Gillaruadan, descendant of Macan, the successor, by whom this was covered.)

This inscription, which runs round the top of the case, proves that this upper side was 300 years later in date than the other, and was executed at the close of the fourteenth century. Here the word *mnai*, which occurs in part *b*, is the dative singular of *ben*, 'woman,' 'wife.'

In the first part (*a*) we find the names of a king of Ormond, and of his wife, whose deaths are thus recorded by the Four Masters: "A. D., 1381, Philip O'Kennedy, Lord of Ormond, and his wife, Aine, the daughter of MacNamara, died." Of the artist Donnell O'Tolari, nothing is known. The name O'Tolari is not found in our Annals or Genealogies; and although it seems to be plainly O'Tolair in the inscription, yet it is probable that O'Tolairc or Tolairg was intended. The last name, that of Gillaruadan O'Macan, does not occur in the Annals. The name, *Gilla*, or 'servant' of Ruadan, would suggest that the owner of it may have been comarba, or 'successor,' of the patron of Lorrha.

The Cumdach on which these inscriptions occur is square in form, measuring $7\frac{1}{2}$ inches in length, upwards of 6 inches broad, and 2 inches thick. The material of this box is oak, covered with plates of silver. The lower, and most ancient side, is divided into four compartments by cross bands, bearing the inscriptions marked *e* and *f*, fig. 91, Pl. XLIII. These have been mutilated at their intersection, to make way for a crystal set in an oval frame, of the same workmanship, and evidently the same date as the top of the box. Each compartment is filled with chequered patterns, and interlaced designs are seen at the terminations of the stem and arms of the cross, as well as the four corners. The upper side of the Cumdach is also divided into four compartments, covered with engraved silver plates. In the first the Crucifixion is represented; in the space below stands the Virgin Mary, crowned, and holding a globe in her right hand. In the next is a Saint, holding a book; and in the fourth and last a Bishop raising his right hand in the act of benediction, while in his left he holds his staff. This Cumdach contains a copy of the Gospel of St. John, the writer of which gives his name in Ogham characters at the end

of the Gospel, in these words:—"Deo gratias ago, Amen. Finit, Amen. Rogo quicumque hunc liberum legeris, ut memineris mei peccatoris scriptoris, i.,  perigrinus. Amen." The MS. also contains a Missal of great antiquity.

Drawn by M. S., from a photograph, in 1875.

There seems little reason to doubt the propriety of Dr. Todd's suggestion that this Missal, and the Cumdach in which it was preserved, belonged originally to the Irish monastery of Lorrha. This learned writer observes, "It is certain, however, from these inscriptions, that the MS. for which this precious shrine was made belonged to some church of Munster, for the older inscriptions represent it as having been enshrined by two Kings of Cashel or of Munster; and the later inscriptions connect it with O'Kennedy's country, or Lower Ormond, and, in all probability, with the Irish monastery of Lothra or Lorrha." Dr. O'Connor, who gives a lengthened dissertation on this case and the Missal enshrined within it, observes, "One subject yet remains to be discussed, relative to this Missal. How or where it was discovered, and to what monastery it belonged?" To these questions our reply is that it was discovered in Germany by the late John Grace, Esq., of Nenagh, in Ireland, who was an officer in the Austrian service about the year 1784, under the Archduke Francis;* that he died without leaving any memorandum respecting the monastery or library where it was found; that in the continental wars, as well before as since the revolution, many monasteries and libraries have been plundered by the soldiers; that their MSS. have been saved by their officers; and that several such MSS. have, in the course of the last fifty years, reached England. . . . We are inclined to think that this Missal was carried to the Irish monastery of Ratisbon by some of those Irish who carried donations thither in 1130 from Tordelbach O'Brien, king of Munster, as stated in the *Chronicon Ratisbonense*, transcribed by Stephanus Vitus, and quoted by Gratianus Lucius and by Ward.^b Dr. O'Connor, librarian to the late Duke of Buckingham, has described this case with its precious book in the *Catalogue of the Stowe MSS.* It was obtained by him from the family of Mr. John Grace, and has since passed into the possession of the Earl of Ashburnham, in whose library it is deposited. A paper was read before the Royal Irish Academy in the year 1856 on this Missal and Cumdach, by the Rev. Dr. Todd, in which he has corrected many of the readings of the inscriptions as given by Dr. O'Connor. See *Trans. Royal Irish Academy*, vol. xxiii., part ii., p. 6.

CLONES.

THE town and parish of Clones are situated in the barony of Clankelly, and county of Fermanagh, and partly in the baronies of Monaghan and Dartry, county of Monaghan. It is called in Irish Cluain-Eois, i. e., Eos's Meadow. The remains of a great pagan fort still exist, which, probably, belonged to the chieftain Eos, from whom the place is named. A church was founded here by St. Tigernach, who had succeeded St. Mac-Carthen as bishop of Clogher, and removed that see to Clones. The abbey was dissolved by the Act of Henry VIII., and at the suppression was granted to Sir Henry Duke. The existing remains of this ancient ecclesiastical establishment are the ruins of the ancient abbey, with its round belfry, an

* See *Survey of Tullaroan or Grace's Parish*, by Wm. Shaw Mason, p. 57, note.

^b Gr. Lucius, p. 163-4, and 170 Wardæus in *Vita Romoldi*, 4to. Lovanii, 1662, page 307.

ancient burial ground, which surrounds it, and another in the neighbourhood, in which are many curiously-decorated tombstones. A large stone coffin may also be seen here, with a heavy lid.* But the most interesting relic of the church here is the Cumdach or Book Shrine, called the Domnach Airgead, which bears the following inscriptions.

PLATE XLV.

FIG. 93.

JOHANNES O'KARBRI COMORBANUS S[ANCTI] TIG[ER]NACII
PERMISIT.

(John O'Karbri, successor of Saint Tighernach ordered it.)

This inscription leaves no doubt that the shrine on which it occurs not only belonged to the monastery of Clones, but that the person at whose cost, or by whose permission, the outer ornamental cover was made, was John O'Carbry, the abbot of Clones, whose death is thus recorded by the Four Masters:—
“A. D. 1353. John O'Carbry, Coarb of Tighernach, of Cluain-eois, died.”

FIG. 93a.

Inscription of Domnach Airgidh.



JOHANES : O'BARRDAN : FABRICAVIT.

(John O'Barrdan made it.)

The second inscription (Fig. 93a) is valuable as showing that the shrine was the work of a native Irish artist; and this name may be, perhaps, identified with that of the ecclesiastic whose death is recorded by the Four Masters immediately after that of a bishop of Clogher, in the following passage:—
“A. D. 1369. The Deacon O'Bardon died.” Both these inscriptions are on the top of the box, running up-side down, along the heads of the figures in the first, second, and third compartments.

From these entries it may be safely concluded that this outer cover of the Cumdach was made about the middle of the fourteenth century; but there was an inner box of yew wood, covered with plates of silver, which has now become visible at each end, and which appears to have been the work of probably three centuries before, the character of its design showing that it belongs to that period when the native school was at a very high point of development. A faint indication of a third inscription in black letter character may be seen on the back of the box; but it is so much destroyed as to be quite illegible. This Cumdach was made to contain a copy of the Gospels, only two leaves of which have been read. They are the beginning of the Gospel of St. Matthew, in the Latin tongue, the version slightly differing from that of the vulgate of St. Jerome. According to tradition, this Gospel belonged to St.

* See Mr. Wakeman's article on the Ecclesiastical Antiquities of Clones, *Journal of the Royal Historical*

and Archæological Society of Ireland, vol. iii., 4th series, p. 327.

Patrick, and was presented by him to St. Mac Carthen, patron of Clogher. It is curious to observe that even at an early period the book was believed to have had a silver cover. In Colgan's translation of the so-called Tripartite Life of St. Patrick, the gift of this article is thus described: "et apud eum reliquit argenteum quoddam reliquiarium *Domnach-airgidh* vulgò nuncupatum." The name *Domnach* is derived from the Latin *Dominicus*, 'belonging to the Lord,' a word often applied by historians, writing of St. Patrick's time, to the churches founded by this Saint.*

This case is composed of three distinct covers, the first of which is of yew wood, and may possibly be coeval with the manuscript; the second, of copper plated with silver, is, probably, work of the tenth or eleventh century; the third, which is silver gilt, belongs to the period shortly before the year 1353. If it could be discovered at what year John O'Carbry was made abbot of Clones, then the period of the execution of the latter could be narrowed to the years between that event and his death. On the upper side of the case the Crucifixion is represented, surmounted by a shield on which the implements of the passion may be seen. At his head is a dove enamelled in gold, and above this a small reliquary covered with a crystal. Our Saviour's form is attended by those of eleven saints—Columba, Bridget, and Patrick; James, Peter, and Paul; St. Michael and the Virgin and Child; St. Patrick, presenting the Cumdach to St. MacCarthen; and a female figure with her hand upon her heart, whose name is unknown. The lower side of the case is a large cross on which there is an inscription, above noticed, ending with the word 'Cloachar,' too much injured to be wholly deciphered. The box is decorated with crystals and precious stones, and a border runs round each side, showing grotesque animals and scrolls, but not executed in the spirit of the earlier school.

The front side of the case presents convex ornamented bosses, ornamented with figures of grotesque animals and traceries enamelled with a blue paste, and in the centre of each cup there is an uncut crystal, covering relics like those at the top. The figures of four horsemen, clad in the Irish costume of the fourteenth century, are represented on this side. The ornaments contained within the rim on the opposite side are lost, and their place has been supplied with figures which were on their right and left sides.

The back of the case is divided into three compartments. In the central one stands the figure of St. Catherine, in relief, with a monk in the attitude of prayer, and the figure of a boy is engraved on the field of the tablet.

In the compartment to the left of St. Catherine, the figure of an ecclesiastic may be seen seated on a throne, with a cross in his left hand, and his right raised in benediction, probably representing St. Mac Carthen or St. Tighearnach. In the other compartment stands the figure of St. John the Baptist, holding in his left hand a round medallion or picture of the Lamb, and in his right a scroll, on which is inscribed "Ecce Agnus Dei." A figure of the daughter of Herodias, with the head of St. John the Baptist on a salver, appears engraved on the field of this tablet.

Within the shrine were found three ancient parchments, one of them being double; each of these membranes consists of a parchment skin, folded into the shape of a book, and are believed to be copies of the Gospels.

The representation on the upper side of the box, of a bishop presenting a Cumdach or box to another ecclesiastic, illustrates an event recorded in a fragment of an ancient life of St. Mac Carthen, preserved by Colgan:—"Et addidit [Patricius], Accipe, inquit, baculum itineris mei, quo ego membra mea sustento, et scrinium in quo de sanctorum Apostolorum reliquiis, et de Sanctæ Mariæ capillis, et sanctæ Cruce Domini, et sepulchro ejus, et aliis reliquiis sanctis continentur. Quibus dictis dimisit cum osculo pacis paterna fultum benedictione."

Whether the older portion of this case can date as far back as even the period at which the above-

* See Reeves' Colton Visitation, page 124, note ^d; O'Don. Four Masters, 1508, note ^a.

mentioned life of St. Patrick was written, or not, it seems probable that the age of the more recent work may be fixed as already stated at the beginning of the fourteenth century. This Cumdach was found in the neighbourhood of Clones, in the county of Monaghan, its original locality. Mr. George Smith first procured it from one of the Maguire family, descendants of the ancient lords of Fermanagh, and sold it to Colonel Westenra, afterwards Lord Rossmore, from whom it was purchased by the Academy for the sum of £300, in 1846.*

ROSCREA.

THIS town, situated on the borders of Tipperary and King's County, has been already noticed in this volume, page 38, *supra*. One of the most interesting relics of the monastery founded here by St. Cronan is the Cumdach which bears the following inscription.

FIG. 94.

TATHEUS O'KEARBUILL REX DE ELU MEIPSUM DEAURAVIT :
DOMINUS DOMNALDUS O'CUANAIN CONUERBIUS ULTIMO
MEIPSUM RESTAURAVIT: TOMAS CEARD DACHORIG IN
MINDSA ✚.

(Thaddeus O'Carroll . . . King of Eli gilt myself. Master Donald O'Cuanain converbius (comarb) last restored me. Thomas the artist arranged this reliquary.)

The shrine thus inscribed may be held to be between six and seven hundred years old, since we learn that it was executed in the first instance by order of Tatheus O'Carroll, who was chief of Ely O'Carroll in the middle of the twelfth century, and was afterwards restored by Donald O'Cuanain, comarb or successor of St. Cronan of Roscrea.

The most interesting word in this inscription is *conuerbius*, a Latinised form of *comharba*: it is an example of the nasalisation of the vowel preceding an infected *m*, a phenomenon very common in Breton. In O'Donovan's *Grammar*, p. 51, *mh* in the middle of words is said to be pronounced like a nasal *u* or *w*.

The Cumdach was made to contain a copy of the four Gospels written for St. Cronan of Roscrea, by the scribe Dimma, said to have lived in the seventh century. At the end of the Gospel of St. Matthew the following entry is to be found: "Finit. Oroit do Dimmu rodscrib pro Deo et benedictione." (Finit. A prayer for Dimma, who wrote it for God, and a blessing.) The signature of the same scribe is also to be found at the end of the book, and the legend relating the circumstances of its transcription is as follows:—"The blessed father Cronan requested a certain scribe to make him a copy of the Four Evangelists. Now this writer was called Dimma, and was unwilling to write for more than one day.

* See Trans. R. I. A., vol. xviii., p. 16. Antiqs. Proc. R. I. A., vol. iii., p. 237. *Ibid.*, vol. iv., p. 115.

Carleton's story, the Donagh, in Traits of Irish Peasantry, p. 143. O'Curry's Lectures, pp. 321, 325.

'Then,' says the saint, 'write until the sun goes down.' This the writer promised to do, and the saint placed for him a seat to write in; but, by the Divine grace and power, St. Cronan caused the rays of the sun to shine forty days and forty nights in that place, and neither was the writer fatigued with continual labour, nor did he feel the want of food, or drink, or sleep; but he thought the forty days and nights were but one day, and in that time the Four Evangelists were written, indeed not so well as correctly. Dimma having finished the book felt day and night as before, and also that eating, drinking, and sleeping were agreeable and necessary as hitherto; and he was then informed by the religious men who were with St. Cronan that he had written for the space of forty days and forty nights, without darkness, whereupon they returned thanks to the power of Christ."

The box, made in the twelfth century, to contain this precious manuscript, is formed of brass plated with silver, and in parts gilded. Beneath the open worked plates of silver there are plates of gilded



Cumdach of Dimma's book.

brass. It is studded with lapis lazuli, and in the centre of one side is a large rock crystal.

The size of this case is seven and a-half inches in length by six and a-half inches in width and two inches thick. The manuscript and box were preserved in the abbey of Roscrea till the dissolution of monasteries, when it disappeared. It was found in the year 1789 among the rocks of the Devil's Bit Mountain in the county of Tipperary, carefully concealed and perfectly preserved. The boys who discovered it tore off the silver plate and picked out some of the lapis lazuli with which it was studded. They feared to touch the side containing the representation of the Passion. It then came into the

* See Proceedings of the Society of Antiquaries of London. Proceedings R. I. Academy, May 24, 1819.

VOL. II.

Sir Wm. Betham's Antiquarian Researches, vol. i., p. 40.

P

possession of Dr. Harrison, of Nenagh, from whom it was purchased by Mr. Monck Mason, who afterwards sold it to Sir William Betham. Then it was purchased by the Rev. Dr. Todd, for Trinity College, Dublin, in the library of which place it is now deposited.

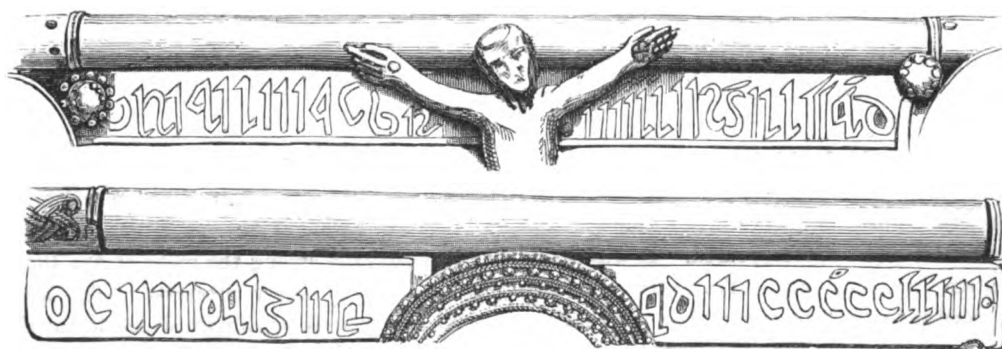
INISHOWEN.

INISHOWEN is a parish in the county of Donegal, which derives its name from the chieftain Eoghan Gulban who was head of one of the great branches of the northern Hy Néill. Inis-eogain, or Eogan's Island, is situated between Lough Foyle and Lough Swilly. In the Irish Nennius* it is said that St. Cairnech was the first bishop of the Clann Niall and of Temhair (Tara), and there is an ancient tale called the Death of Muirhoertach Mac Erca, from which we learn that he was the original possessor of the reliquary called the Miosach, and that when parting from the Clanns Conaill and Eoghain, from whom sprang the Clann Néill, he blessed them, and left them gifts.

“That when they should not be chiefs, or kings of Erin, their influence should extend over every province around them; and that the coarbship of Ailech, and Tara, and Ulster, should be with them; and that they should not accept hire from any one, because the sovereignty of Erin was their own inherent right; and that their hostages should not be locked up, and that decay should come upon the hostages who should abscond; and that they should have victory in battle, if fought in a just cause, and that they should have three standards, viz., the *Cathach*, and the *Bell of Patrick*, i. e., the *Bell of the testament*, and *Cairnech's Misach*, and that the virtue of all these should be on any reliquary of them in time of battle, as Cairnech bequeathed them; ut dixit.”

The word *Misach* means literally ‘monthly,’ and the case or Cumdach, so called, was, probably, meant to contain a calendar; and we learn from the passage here quoted, that it was given as one of the insignia of battle to be borne before the Clann Néill, that its virtue or power might be with them in the conflict. It bears the following inscription, which runs along the upper and lower side of the top of the cumdach.

FIG. 94a.



The Misach.

* See Irish version of Nennius, p. 189. See also Reeves' Adamnan, Appendix, pp. 328, 329; Lani-

gan's Eocl. Hist., vol. i., p. 494; O'Curry's MS. Materials of Irish History, p. 336.

FIG. 94a.

BRIAN MAC BRIAIN I MUIRGIUSSA DO CUMDAIG ME

A.D.° M°CCCC°XXXIII·I.

(Brian, son of Brian O'Muirgiussa, covered me, Anno Domini 1533 (? 4).)

The name mentioned in this inscription has not been identified with that of any person mentioned by the Annalists. The Four Masters record the death of an ecclesiastic who bore this surname, but who died thirteen years before this shrine was made. At the date 1516 we read "The Erenagh O'Morisy (i. e., Niall) died." The custody of this reliquary was hereditary in the family of O'Muirgiussan, or O'Morison, who were, we may suppose, descendants of Brian O'Morison, whose name is inscribed upon the reliquary. They were herenachs of Clonmanay, parish of Inishowen, and it continued in their possession until the abolition of old church tenures reduced them to a state of penury, and they were induced to part with it. Dr. Reeves states that "the keeper of this reliquary in 1609 was Donogh O'Morisson, who was a juror at an inquisition sped that year at Lifford, where it was found that a quarter named Donally was 'free to Donnogh O'Morreessen, the abbot's corbe, and the Bushop Denie's herenach of those three quarters: that the other three quarters of the said six quarters church land were given by the O'Dogherties and O'Donnells to Collumkill as a dedication towards his vestments when he went to warre, which said three quarters, being free, were given to the ancestors of the said Donogh O'Morreessen, whose in those days were servants to Columkill, and in the said parish are six gortes of glebe, whereof three gortes belonge to the viccar, and thother fower gortes to the keeper of the missagh or ornaments left by Columkill."

It would appear that the Donegal juror whose statement is here quoted was mistaken in two points; first, in translating the word *Misach* as 'ornaments;' and, secondly, in referring to St. Columba as its original possessor.*

This reliquary, as we are informed by Dr. Reeves, was preserved in Inishowen till within the last century, when it was obtained, in the neighbourhood of Fahan, by Dr. Thomas Barnard, at whose death, in 1806, it was purchased by a Dublin bookseller; it then passed through various hands, till it finally became the property of the Earl of Dunraven, who presented it to the College of St. Columba, near Dublin, where it is now preserved.

The *Misach* has been described and illustrated by Sir William Betham in his *Antiquarian Researches*, vol. i., p. 213.

The material of the case is wood, overlaid with wrought silver, and it is ornamented with ecclesiastical figures resembling those on the case of the Cathach.

Inscription drawn from the shrine by M. S.

* See Reeves' *Adamnan*, pp. 329, 330; Colton's *Visitation*, pp. 45, 46.

DONAGHMORE.

DONAGHMORE is situated in the parish of the same name, between the baronies of Muskerry and Barrett's-town, in the county of Cork. The name was originally Domnach Mór. This church was founded by St. Lachtin, a native of Muskerry, in Cork, who was descended from the royal family of Conaire, and who died, according to the Four Masters, in the year 622. He is commemorated as "My Lachtóc" in the Calendar of Oengus at March 19.

The remains of a small and very old church may be seen at Donaghmore, and an ancient cross in the churchyard.* The reliquary made to enshrine the arm of the patron saint was kept here till the middle of the last century "as an holy relick, by which the people swore upon all solemn occasions;" but it was removed by the Roman Catholic bishop, and is now the property of Mr. Fountaine, of Narford-Hall, Norfolk, having been brought from Ireland about one hundred and twenty years ago by Sir Andrew Fountaine.

FIG. 95.

[OR] DO MAELSECHNAILL UCELLACHAI[N] DO ARDRIG
D]O CHORMAC MAC MEIC CARTHAIG † DO RIG DAMNAI
MUMAND DO TADG MAC M.E.....THIGI DO RIG DO
DIARMAIT MAC MEIC DENISC DO COMA[RBA].

(Pray for Maelsechnaill, descendant of Cellachán; for the high king, and for Cormac, son of Mac-Carthaig; namely, for the Crown-prince of Munster [and] for Tadg, son of for [the] king [and] for Diarmait, son of Mac Denisc; for the successor [of Lachtín].)

Rig-damna, which is here rendered 'crown-prince,' is, literally, 'king-material;' the contraction .i., to be read *id-ón* or *edón*, means 'id est,' 'namely,' 'to wit.' The first name in this inscription—Maelsechnaill U Cellachain—has been identified with that of a lord of Desmond, whose death is thus recorded by the Four Masters, A. D. 1161:—"A battle was gained by the people of Thomond over those of Desmond, wherein were slain Maelsechlainn, son of Ceallachán, grandson of Carthach and Amhlaeibh Ua Donnchadha, and many others." The second person named—Cormac Mac Carthy, was king-bishop of Ireland, as he is styled by the Four Masters, who built the beautiful church known as Cormac's chapel, on the Rock of Cashel. His death is recorded as occurring at the date 1138, in the following words:—"A. D. 1138. Cormac, son of Muireadhach, son of Carthach, son of Saorbhrethach, son of Donough, son of Ceallachan Cashel, king of Desmond, and a man who had continual contention for the sovereignty of the entire province of Munster, and the most pious, most brave, and most liberal of victuals and clothing, after having built [the church called] Teampul Chormaic, in Cashel, and two churches in Lismore, was treacherously murdered by Dermot Lugach O'Conor Kerry,

* See O'Curry, *Materials of Ancient Irish History*, pp. 211-337.

at the instigation of Turlough O'Brien, who was his own son-in-law, gossip and foster-child." The third name in this inscription may, possibly, be identified with that of Tadhg Mac Carthaigh, who died after penance, at Cashel, in the year 1124. The fourth, that of Diarmait, son of Mac Denisc, who was abbot of this church of Donaghmore, founded by St. Lachtin, has not been identified.

From this inscription it would appear that this Arm-shrine was made before Cormac ascended to the throne of Munster, since he is therein styled Crown-prince of Munster. The exact date at which he became king is not mentioned, but that it must have been before the year 1127 seems certain, for we read in the *Annals of Inisfallen* that he was "dethroned" in that year by Turlogh O'Connor and Donough M'Carthy, and "obliged to go on a pilgrimage to Lismore, and take a staff there." Turlogh O'Connor gave the sovereignty of Desmond to a M'Carthy in the year 1118. He was, probably, father to Cormac M'Carthy, else why should Cormac be called Crown-prince, since before that time the O'Briens were heirs to the throne. It may be concluded that the date of this shrine may be fixed between the years 1118 and 1127.

This reliquary is thus described in vol. vi. of the *Vetusta Monumenta* where it is finely engraved to the full size of the original. "It is of brass or bronze; the hand, which is riveted to the arm at the wrist, being inlaid, in the nails, the palm, and at the back, and round the wrist, with silver. The upper end of the arm is also ornamented with the same metal, and with a row of bluish-grey stones resembling the calcedony, and there appears to have been a second row of stones above the other. Riveted across the centre of the arm is a broad band with knots in relief; and down the arm are four flat narrow fillets, at equal distances, riveted, having inscriptions in Irish characters upon them. Nearly the whole of the arm, as well the silver parts as those of bronze, are ornamented with various engraved figures, mostly knots and scroll work; and at the upper end, between the rows of stones, are represented animals.

"Covering the root of the arm was fastened by four pins a circular cap, the face of which is inlaid with silver, the centre having mosaic work surrounded by silver filigree."

It was made to contain the hand of St. Lachtin, patron of Donoghmore church in Muskerry, county Cork, and of the church of Achadh-Ur, now called Freshford, in the county of Kilkenny. The ancient wooden case, which contained the hand as far as the wrist, is still preserved within the silver case.

Dr. Smith, in his history of Cork, printed in 1750, states that till a few years before that date this hand was kept by the parish priest of Donaghmore, "as an holy relick, by which the people swore upon all solemn occasions; but this hand was removed by one of the titular bishops of Cloyne."^a

The engraving of this shrine, with a short account of it, was published in the *Vetusta Monumenta*, Pl. XIX., vol. vi., in the year 1839 by the Society of Antiquaries of London. In the year 1853 the Rev. Dr. Todd read a paper on the inscriptions engraved upon it, before the Royal Irish Academy, as deciphered by Mr. Eugene O'Curry, and in 1854 it was described by Mr. J. Huband Smith in the *Ulster Journal of Archæology*, vol. ii., p. 215.

^a Smith's Hist. of Cork, vol. i., bk. ii., chap. ii., p. 184.

A H O G H I L L .

FIG. 95a.

OROIT DO MAELBRIGDE LASIN DERNAD OCUS DON RI[...]
DORIGNE.

(Pray for Maelbrigde through whom [it] was made, and for the who made it.)

The name *Maelbrigde*, 'servant of Brigid,' is of very common occurrence. There is one entry in the *Annals of the Four Masters* to which the subject of the present inscription may be referred; namely, Maelbrigde, son of Redan, successor of Mac Nisse and Colman Ela, that is, bishop of Connor and



Portion of Bell Shrine found in the bed of the River Bann.

abbot of the churches of Muckamore and Ahoghill, who died in the year 954. Dean Reeves, who first described and illustrated this relic, is of opinion that this date is too early for the style of ornament and letter found upon it; although it is only fifty years earlier than that of the shrine of St. Molaise, and may therefore, possibly, have belonged to Maelbrigde, of Ahoghill, since it was discovered in the bed of the river, near the old church of which he was the abbot.

All that can be known of the fragment which bears this inscription has been already written by Dean Reeves, and he informs us that it is the summit of a bell shrine in the form of an arch, surmounted by a crest. The material is bronze, overlaid with ornaments of gold and silver, interspersed with enamels. It measures three and a-half inches in breadth by two inches in height, and five-eighths of an inch in thickness. The inscription, some of the letters of which are rather obscure, is engraved on the back of the shrine.

This relic is now in the possession of Mr. Robert Day, junr., who obtained it in the town of Ballymena from a dealer who stated that it was found together with a golden bulla (partly broken) on the Bann shore. Mr. Day has kindly supplied the accompanying illustrations, which appeared along with a full account of this object in the *Journal of the Royal Irish Historical and Archæological Association of Ireland*, vol. i., 3rd series, p. 353.

BALLYNABACK.

BALLYNABACK is the name of a part of the townland Aughlish, in the parish of Ballymore, and county of Armagh (Ord. Surv., Sheet 14). It is confined to the old church-yard, which is situate near the road leading south-east from Tandragee to Poyntzpass. This was the original burial ground, and contains the site of the old parish church. Aughlish, along with six other townlands, was held under the see of Armagh, and the Herenachs or old hereditary tenants of churchlands bore the name of *Munterheny*,* that is, 'the family of Heany,' by which the parish itself was sometimes called. These are the people whom, under the name of Hanan, or O'Hanan, Petrie stated to have been the keepers of this bell (Proceedings, Royal



Clog Beannaighthe.

Irish Academy, vol. i., p. 477), and whom Mr. Bell of Dungannon, in a later communication, called Hennings. O'Dugan names the OhEignighs (O'Heaneys) as one of the tribes of the Oirghialla, and, in his time, chiefs of Clann-Cearnaigh, now the parish of Kilcluney, in the county of Armagh. (*Topographical Poem*, pp. 18, 32.) The family derived their name from Egnech, a descendant of Colla Dachrich, and great-great-grandfather of Annkuan, from whom came O'Hanlon.

The late Mr. John Bell, of Dungannon, furnished Mr. Wilson, about the year 1850, with the following account of this reliquary:—"The bell of Ballynaback, better known as the *Clog*

* *Ulster Inquisitions*, Appendix, No. I.

beannuichte, was preserved in a family named Heunings, whose residence is in the low road between Lurgan and Portadown, in the county of Armagh.* . . . Paul Henning was the last keeper of the *Clog beannuichte*, and when any of his connexions died it was rung by him in front of the *mna gul*, the old women, who, according to the Irish fashion, *keen* and bewail the dead.

PLATE XLVI.

FIG. 96.

OR OIT AR CHŪMASCACH M AILELLO.*

(Pray for Cummascach, son of Ailill.)

This name appears in another form on one of the tombstones at Clonmacnois. Its modern form, Comisky, is common in the north of Ireland (see notice of Pl. XV., fig. 37). Ailill, which is sometimes represented in translations by Elias, is also a common name. The person mentioned in this inscription has been identified with a Steward in the monastery of Armagh, whose death is thus recorded by the Four Masters:—"A. D. 904, Cumascach, son of Ailill Œconomus of Ard-macha, died." The date is 908 (al. 909) in the Annals of Ulster, which O'Donovan cites in his note on the year 904 of the Four Masters (vol. ii., p. 574).

The bell which, as is proved by this inscription, originally belonged to the church of Armagh, was probably made some years before the death of the person for whose use it was intended; we may, therefore, safely consider it to be work of the close of the eighth century. It is of a rounded form, much less rude and ancient looking than many quadrangular bells. Its material is bronze; it has no rivets; and it measures, the handle included, eleven and three-quarter inches in height, by eleven inches wide; and eight inches across at the base; the handle and clapper are of iron; the former is two inches and one-eighth in height.

This bell was purchased by the Very Rev. Henry Dawson, late Dean of St. Patrick's, Dublin, and at his death was presented to the Royal Irish Academy Museum. It has been described by Mr. Bell in a letter to Mr. Wilson, author of *Archæology and Pre-historic Annals of Scotland* (p. 656); also in the *Proceedings of the Royal Irish Academy* (vol. i., p. 477); and in a chapter on *Ancient Ecclesiastical Hand-Bells*, in a work entitled *Church Bells of Devon* (p. 139), by the Rev. H. T. Ellacombe, to whose kindness the editor is indebted for the illustration of the bell, given at p. 107.

Inscription drawn by M. S. from the original.

* It is probable that the family were dispossessed of their holding in the feelands of Ballymore, soon after the plantation of Ulster, and that they then removed

to the locality situated northwards in the county of Armagh, in the barony of O'Neill and East, here described.

A R M A G H .

ARMAGH is situated in the barony of and county of Armagh. The name was originally Ard-Macha, or Macha's height.^a In the ancient tract called Dinnsenchus, it is said that this place derived its name from a woman celebrated in early legend, named Macha, probably Macha of the Golden Hair, who it is said founded the palace of Émania (now Navan fort, near Armagh), 300 years before the Christian era. A church, called Da Ferta, or the two graves, is said to have been founded A. D. 485, by St. Patrick on the low ground near this height. He afterwards founded a larger monastery on the height itself, and Armagh has ever since remained the seat of the primacy of all Ireland.^b The existing remains, however, of the ancient ecclesiastical buildings which crowned this height are singularly few. At one time there stood here, I. St. Patrick's first church, the Ferta Martar. II. The rath enclosing, 1, the great stone church, or Damhliacc; 2, the cloicthech or bell-house; 3, the sabhall ('barn'); 4, the Damhliacc na Togha, 'stone house of the elections'; 5, the library or Tech Sreptrá; 6, the Abbot's house; 7, the kitchen; 8, the prison; 9, the grove; 10, the cemetery; 11, the Culdee's house; 12, the hospice; 13, the gate, outside of which stood a cross. III. The town and various ecclesiastical crosses distributed through it, marking the boundaries and limits of certain jurisdictions. IV. The priory of the Culdees. V. St. Brigit's church. VI. St. Columba's church. VII. The abbey of SS. Peter and Paul. VIII. The Franciscan friary. Out of these monuments two only remain, the first being the great church, or Damhliacc Mór, a Franciscan monastery, restored by the late Primate, and now the cathedral of Armagh, and the second a venerable cross lying in the churchyard. The other existing relics of this ancient church are—the Book of Armagh, called Canoin Patraic, one portion of which manuscript is said to date from the close of the eighth century,^c with a leathern satchel, now preserved in the library of Trinity College, Dublin, and the ancient iron bell of St. Patrick, with its bell-shrine, which bears the following inscription.

FIG. 97.

OR DO DOMNALL U LACHLAIND LASIN DERNAD IN CLOCSA
 OCUS DO DOMNALL CHOMARBA PHATRAIC ICON DERNAD
 OCUS DO CHATHALAN U MAELCHALLAND DO MAER
 IN CHLUIC OCUS DO CHONDULIG U INMAINEN CONA.....
 MACCAIB ROCUMTAIG.

(Pray for Domnall O'Loughlin, by whom this bell was made, and for Domnall, successor of Patrick, with whom it was made, and for Cathalán O'Maelchalland, the keeper of this bell, and for Cúdulig O'Inmainen with his sons who covered it.)

We may conclude from the above inscription that this shrine or outer bell was made by order of

^a See Joyce's Irish Names of Places, p. 74.

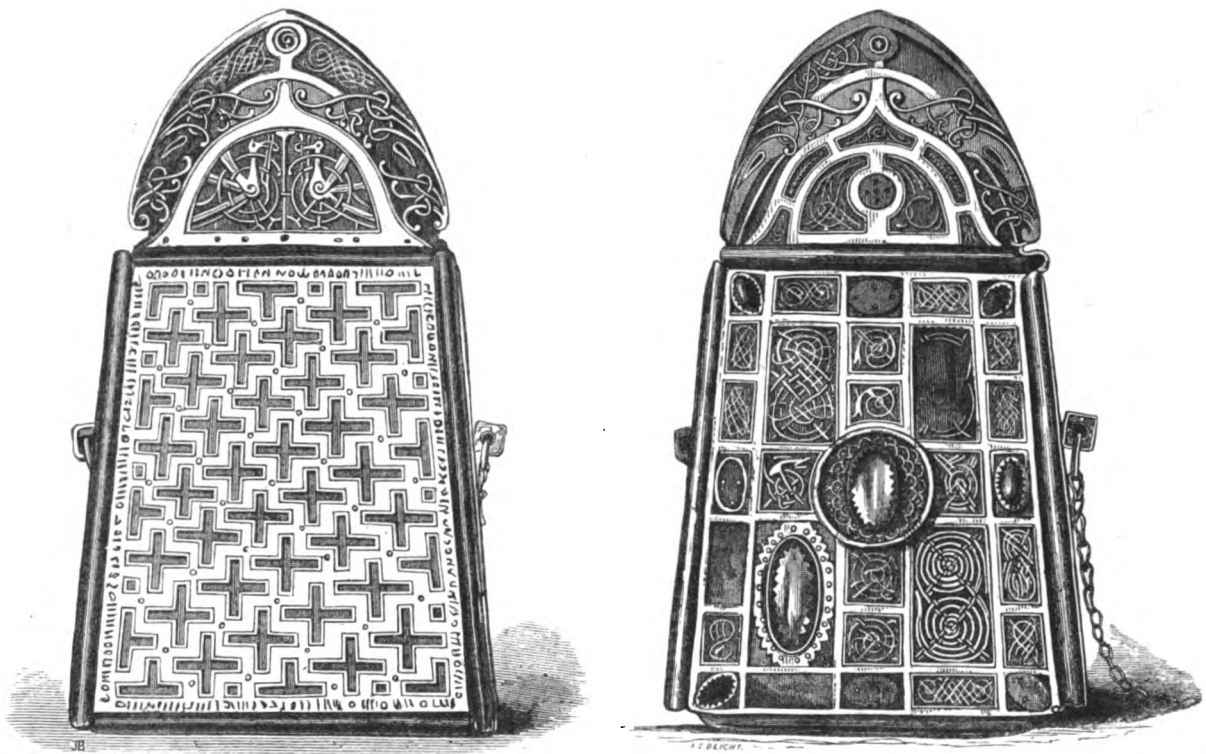
^{ib.} p. 11.

^b See Reeves' Ancient Churches of Armagh, p. 5;

^c See Petrie, *Ecol. Arch.*, vol. i., p. 332.

Donnell O'Lochlain, or Mac Lochlain, as he is called by the Four Masters, who was monarch of Ireland, and reigned from the year 1083 to 1121. We also learn that the bishop of Armagh, called Comarba or successor of Patrick, in whose time the outer bell was made, was Donell MacAulay (Domnall Mac Amhalgadha) who filled the see of Armagh from the year 1091 to 1105. No record has been hitherto found of the other persons recorded in this inscription—Cathalan O'Maelchalland, and Cudulig O'Inmainén and his two sons. The family of Mulholland remained to the present century hereditary keepers of this shrine.

It would appear from these inscriptions that this bell was covered at some time between A. D. 1091, when MacAulay was made bishop of Armagh, and 1105, when this ecclesiastic died. The relique is a bell within a bell, the outer one being that referred to in the first part of the inscription.

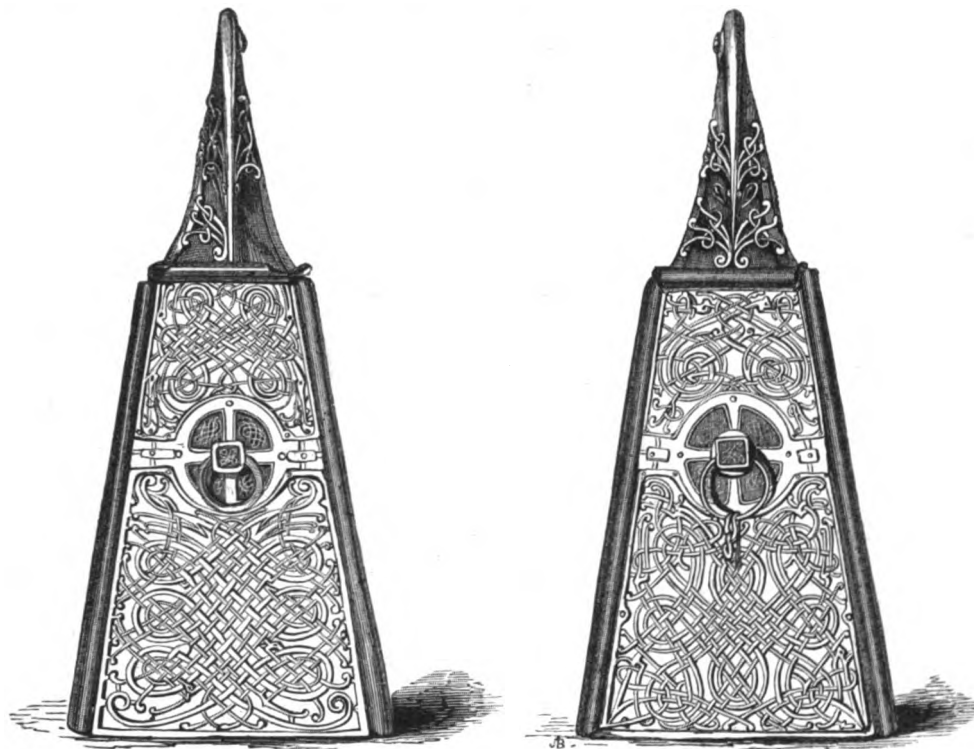


Shrine of Bell of Patrick's Will, Armagh.

The shrine thus inscribed is made of brass, on which the ornamental parts are fastened down with rivets. The case is accompanied by a sliding plate of brass, which is received in grooves at the aperture of the base, and on which the old bell contained in this shrine stands. This plate has taken the impression of the bottom of the old bell, and proves that when the case was made the bell had an uneven base, as at present; for the indentations seem not to have been the effect of wearing, but of reiterated percussion. The front is adorned with silver-gilt plates and gold filigree work. The silver work is partly covered with scrolls, some in *alto rilievo*, and some in *bas relief*. This front is also decorated with gems and crystals; and on the sides are animal forms elongated and twisted into interlaced scrolls. The size of this shrine measures ten and a-half inches in height by five

and three-quarter inches wide at the base, and four and three-quarters at the top of the square, and four inches deep at the bottom.

The bell which this shrine was made to contain is composed of two pieces of sheet iron, one of which forms the face, and being turned over at the top, descends about one-third at the other side, where it meets the second piece. Both are bent at equal angles along the edge to form the side of the bell, to which they contribute about equally. All the joinings are secured by rivets, and they appear to have been externally coated over with an alloy resembling brass. There is a rude handle at the top, formed of a small bar, bent in the middle, and unevenly attached at the ends. The bell is six inches in height by five inches broad at the base, and four and a-half inches at the top. It is called *Clog-an-eadhachta Phatraic*, or "The Bell of St. Patrick's will." It is first mentioned in the *Annals of Ulster* at the year 552:—"The reliques of St. Patrick brought by Columbkille to a shrine sixty years after his death. Three precious swearing reliques were found in the tomb, viz., the relique *Coach* (or vial), the *Angel's Gospel*, and the bell called *Clogind-edhechta*. The angel thus showed to Columbkille how to divide these; viz., the *Coeach* to Down, the bell to Armagh, and the Gospel to Columbkille himself; and it is called the Gospel of the Angel, because Columbkille received it at the angel's hand." The next entry



Shrine of Bell of Patrick's Will, Armagh.

regarding this bell is at the date 1044, when the Four Masters allude to the "profanation of the *Clog ind Edhachta*," this signifying the violation of an oath taken upon the relic, and refers to the act of perjury rather than to any real violence or injury done to it. In this case the desecration cost the inhabitants of the barony of Lower Dundalk, in the present county of Louth, and of Cremorne, in the county of Monaghan, an enormous penalty. About sixty years after this event, the shrine in which

the bell is still preserved was made. In the year 1356, the death of the keeper of this bell is recorded, who was "general patron of the clergy of Ireland. He was one of the O'Mellan family, who obtained a principal share in the office and emoluments of the keepership; these they continued to enjoy for a considerable period. In 1425 the same annalists allude to O'Mellan, "keeper of the bell of Patrick's will." In 1441 the sole custody of the bell was committed to O'Mulchallyn (Mulholland), because of some misdemeanor on the part of O'Mellan, who thenceforward was forbidden to enjoy the least participation in its custody and the privileges belonging to the office of custodian. The bell and shrine were then removed to the barony of Loughinsholin, in the county of Derry, where the head of the Mulholland family was settled in the early part of the fifteenth century. It remained in possession of this family till the year 1758, when it was bequeathed by Bernard Mulholland to his son Henry, who became master of a grammar school.* "Among his pupils was Mr. Adam M'Clean, who, in after life, cherished a lively feeling of regard for his preceptor, and was enabled to afford him assistance in his



Clog an eadhachta Phatraic. Bell of Patrick's Will, Armagh.

declining years. To testify his gratitude for the kindness he had received, the old man, when on his death-bed, consigned to Mr. M'Clean the possession of this venerated relic, which was found, together with a copy of Bedell's Irish Bible, in an oak box, buried in the garden, where for safety's sake, it had been deposited by the last of its hereditary keepers."† On the death of Mr. M'Clean, the shrine remained in possession of his family; it was sold by his executors for £50 to the Rev. James Henthorn Todd, D.D., by whose executor it was ultimately sold to the Royal Irish Academy. It is now preserved in the museum belonging to that body.

* See Dr. Reeves' description of the Bell of St. Patrick, where he states that these curious records are preserved among the archives of Armagh in the origi-

nal Registry of Archbishop Prene. See Reeves' *Ecol. Antiq.*, pp. 372-374.

† See Reeves' *Ecol. Antiq.* p. 375.

DONAGHMORE.

THE parish of Donaghmore is situated in the barony of Dungannon and county of Tyrone. The Irish name of this place is Domhnach-Mór Maighe Imchlair, but it was originally called Ros Glandae. St. Patrick founded the church here, and placed his disciple Colum at its head, whose memory is thus venerated in the Calendar of Donegal: "Sept. 6. Colum of Ros Glandae: i. e., Glan is the name of a well which was there before Patrick; and Domnach-Mór Maighe-Imchlair is its name at this day, since Patrick blessed it. In Tir Eoghain it is situated. And this Colum is of the race of Laeghaire, son of Niall." And in the Calendar of Oengus we read: "Sept. 6. Colomb of fair Ros Glandae," to which is added in the notes from the Lebar Brecc, p. 99: "Ross Glanda was formerly the name of the stead, i. e., Glan ('pure') the name of the well that is there, and Domnach Mór is its name to-day, since Patrick sent Colum Croxaire of Ross Giallán, in Hy Liatháin in Munster, or Colum of Domnach Maige Imchlair, in Tyrone; and Glan is the name of a well that is in that stead." The death of an ecclesiastic belonging to Donaghmore is thus recorded in the Annals of Ulster:—"A. D. 1064. Cormac, Airchinnech of Ardbreccan; Eochy O'Dorey, Airchinnech of Donaghmor, in Ma-Itha, in Domino dormierunt;" and Donaghmore is mentioned in the Annals of the Four Masters, and the Annals of Loch Ce,* as the place in which the English army encamped in the year 1199, and from whence they sent forth a large body of troops to plunder the surrounding country. The church continued to flourish here until after the reign of Henry the Second. In the taxation of Pope Nicholas, in 1291, it is described as having contained many costly shrines. It appears to have been possessed by the Colidei, or Culdees, of Armagh, as by the inquisition of the 33rd of Henry VIII. we find the Colidei had its rectory and tithes, which with many townlands in the adjoining parishes were granted to the Archbishop of Armagh after the Reformation.

No remains of the church are now to be seen; but it has been ascertained that it stood a little to the north-east of the present village. The ancient cross is still standing, though not in its original place, it having been mutilated and overthrown in the war of 1641, in which condition it remained till 1776, when it was removed and placed where it now stands, at the head of the village. It consists of plinth shaft and cross, measuring sixteen feet in height, and sculptured with scenes from Scripture history. Other memorials of this ancient ecclesiastical establishment are to be found in an ancient stone font in the burial ground, and the bronze bell which bears the following inscription.

* See Lanigan's Ecol. Hist., vol. i., p. 269; Colgan, Tripart. L., ii., c. 142; Trias Thaum., p. 184, c. 1.

FIG. 98.

PATRICI.

([Bell] of Patrick.)

The circumstances of the gift of a bell by St. Patrick to Columb of Ros Glandae are related in the so-called tripartite life^a of this saint, where it is said that, having converted to the Christian faith the inhabitants of that part of the diocese of Armagh where the parish of Donaghmore is situated, he placed over them the presbyter Columbus, to whom he left his bell and service book.

The bell is of bronze, and measures, including the handle, 10½ inches in height, 5½ inches broad at the foot, 3½ inches at the shoulder, 5 inches deep at the bottom, 1 inch deep at the top, while the handle is 3 inches broad by 1½ inch high.

This bell does not appear to be of any greater antiquity than that which is marked by the date on the back—1272. It was evidently made in the thirteenth century, to replace the older one, which may have been the original gift of St. Patrick, and was probably robbed from the church, and lost in time of war. In order to preserve the association with the older bell, the name of Patrick was inscribed upon this one. The further history of this bell is, that it remained in possession of the hereditary keeper, the family of O'Mellan,^b and was purchased by the late R. C. Walker, Esq., for Dr. Petrie, and now forms part of his museum lodged in the Royal Irish Academy.

TEDAVNET.

THIS place is situated in the parish of Tedavnet, and barony and county of Monaghan. It lies to the south-east of the mountain of Slieve Beagh, originally Sleibhe Betha, and the parish takes its name from an ancient church called Tech Damhnat, signifying Damnat's house. In the martyrology of Donegal we read—"June 13. Damhnat, virgin of Slieve Betha." This church is situated at the foot of this mountain. It lies four miles north-west of the town of Monaghan. A portion of the old building still remains, and is converted into a monument for a member of a family named Robinson. It was founded by this holy virgin, from whom it takes its name. In Oengus's tract on the mothers of the saints of Ireland, we learn that

^a Part ii., cap. 142; Trias Thaum., p. 148, b.

^b This family were also the keepers of the Bell of St. Patrick's Will, noticed above at p. 110, which fact has led to some confusion about the two bells of Patrick, which, however, has been cleared by Dr. Reeves in his essay on the Bell of Armagh, where he proves that the passage in the tripartite life of the saint relates to the bell not of Armagh but of Donaghmore, "since the use of the word 'left' denotes in the original the gift of

an itinerant rather than the bequest of a testator."

^c See Miscell. Irish Arch. Soc., p. 137; Annals Four Masters, pp. 320, 321 (note); Life of St. Dymphna, by the Rev. J. O'Hanlon, p. 10 (Dublin, 1863); Colgan, Acta SS. p. 713^a, No. 10, and p. 713^b, p. 95^b; Lanigan, Eccl. Hist., vol. ii., pp. 473-477; Acta Sanctorum, Maii, pp. 475-495; Petrie, Eccl. Architecture, p. 321; Messingham, Florilegium Insulæ SS., pp. 343, 350.

the mother of Damnat of Sliabh Betha, or Slieve Beagh, was Bronach, daughter of Milchu, with whom St. Patrick was in slavery; and her father was Daimen, King of the Oirgialla, now Oriel, of the family of Colla Dáchríoch.

She has been thus identified with St. Dympna, patroness of the church of Gheel, in Holland, the daughter of King Damen, of Oriel, in Ireland, whose memory is venerated in Belgium to this day as the special patroness of the insane or disabled, or those possessed by evil spirits.

There is another church in Ireland dedicated to her memory—that of Kildalkey, between the parish of Trim, in East Meath, and the boundary of West Meath. There is a holy well here called Tober Damhnata, or the well of Damnat, where the memory of St. Dympna or Damnat is venerated on a different day from that of Tech Damhnat, in Monaghan. This fact casts some uncertainty on the identification of the two names: nevertheless, it does happen that certain saints were venerated on two days in the Irish calendar; and the patron day at the well of Damnat, at Kildalkey, is the same as that of Dympna, in the Martyrology of Donegal, where we read:—"May 15. Dympna, virgin and martyr."

She was called Damnoda, or Dympna Scéne, or, the Fugitive, because she fled from a wicked and idolatrous father to Belgium, where he afterwards pursued her, and by whose hand she suffered martyrdom. In Belgium, the 20th of May is the Feast of the Decollation of St. Dympna; and in the Carthusian Martyrology, the 27th of October is the Festival of the Translation of her relics; and on the 15th of May she is venerated in the Roman Missal and Martyrology.*

No memorial is now preserved of the church of St. Dimpna, at Kildalkey, except the name, which still lives in that of the parish, and the holy well dedicated to her memory. Of her other church, Tedavnet, in Monaghan, the fragment above mentioned is still standing; but the most interesting relic of this saint to be found in Ireland is a crosier which bears traces of an inscription so worn that it is not possible to read it.

* The emblems of this saint are exactly similar to those of St. Margaret, who with her long cross pierces the dragon. Dympna stands, sword in hand, piercing the devil, or leading Satan bound behind; or with her right hand laying her sword on the grotesque head of a demon, who is bound beneath her feet on a tiled floor, while an open book is lying on her left hand; or, again, bearing in one hand a sword, and in the other a branch of palm, and holding the devil chained beside her. She is clad in flowing robes, and wears a crown. Again, she is leaning on a large sword; a gilt and illuminated manuscript is held on a green cushion in her left hand, while the devil is trodden beneath her feet. There is an inscription in the old chapel of St. Gerebern, dated 1687, over which is

painted on a yellow shield a white figure holding a black demon enchained. In the present parish church of Lonsbeck there is a carved wooden figure, representing St. Dympna holding a sword in the right hand, the point of which rests near one foot, while in the left she holds a book. A figure of the devil, painted in brown colours, is represented writhing beneath her feet. She is clad in royal robes and wears a coronet. She seems to have been exalted in the Irish and Belgian Church, like St. Margaret in the Latin, as the type of the triumph of maidenly purity over evil. Bolland, *Legenda S. Dymphnæ*, ed. Godefridus Heuschenius, S. J. *Anecdotes à la Vie de St. Dymphna*, Burgundian Lib., Brussels. Alban Butler's *Lives of the Fathers*, vol. v., May 15. Lanigan, *Ecc. Hist. of Ireland*, vol. ii., chap. xvi., § xiii., n. 134, p. 476.

PLATE XLVII.

FIG. 99.

This drawing is copied from a magnified photograph of the lettering (now too much effaced to be legible), which is found near the top of the crozier. This relic, the top of which is broken off, appears to have been made to contain the original oak staff of the saint. It is of bronze, and adorned with interlacings and tracteries, characteristic of the Celtic school. It remained in possession of the family of O'Luan, who had been in the habit of lending it for swearing on, down to the year 1827, through the surrounding district as far as Newry and Dundalk. The family of O'Luan, descended from the Collas of Oriel, had been for centuries the hereditary keepers of this relic, and it was finally sold to Dr. Petrie in 1835 by a shopkeeper in the town of Monaghan, a member of this family, who had adopted the name of Lamb. Portions of this crosier have been illustrated by Dr. Petrie, and published in his work on the *Ecclesiastical Architecture of Ireland*, p. 320.

K E L L S .

KELLS has been already noticed at pp. 63 and 92 of this volume. That this place was an important school of art is evident from the remains connected with it, whether in architecture, sculpture, illumination, or metal work. It appears from what we have already learned of the Cathach of the O'Donnells, that the oldest work on this case may belong to some period between the years 1067 and 1098, and that this part of the relic was the work of Sitric Mac Aeda, one member of a family who were for some generations hereditary mechanics of Kells. In the crosier (Plate XLVII^a.) it is most probable that we have another example of the handicraft of Mac Aeda Cerd, the worker in brass, silver, or gold."

FIG. 100.

OR[AIT] DO CONDUILIG OCUS DO MELFINIEIN.

(Pray for Cúduilig and for Melfinnen).

Conduilig is here inaccurately written for *Coinduilig*, *coin* being the dative singular of *cu*, 'hound;' and *finiein*, for *Finniain*, is the genitive singular of *Finnian*, governed by *Mael*, 'servant.'

This inscription runs under the crest of an ancient crosier, now in the British Museum; it is possible that the names contained in it may be identified with those of two ecclesiastics who belonged to the Monastery of Kells, in the tenth and beginning of the eleventh centuries. In the *Annals of the Four Masters* we read:—"A. D. 967. Maelfinnen, son of Uchtan, Bishop of Ceanannas, successor of Ulltan and Cairneach." The same event is thus recorded in the *Annals of Ulster*: "A. D. 968. Maelfinnen Mac Uchtane, Bishop of Kells, and Coarb of Ultan and Carnech, *mortuus est*." From these entries we learn that before succeeding to the bishopric of Kells he was Abbot of Clonard and Dulane. In the *Martyrology of Donegal*, we read that a saint named Maelfinnein of Inispatrick was venerated on the 6th of February.

The second name in this inscription, Cudulig, may be identified with that of the ecclesiastic whose death is recorded by the *Four Masters*, at A. D. 1047:—"Cuduiligh, son of Gaithine, Fosairchinneach of

Ceannanus, died." The crosier is cased in silver, with an open-work formed of interlaced birds, terminating at the upper end in a male head, and at the lower in that of an animal. Below this there is a knob decorated with trumpet pattern designs and interlacings, inlaid with silver and niello.

The lower part of the crosier consists of an oaken stem encased in brass, and divided into three sections by polygonal knops of interlaced work. The junctions of the brass plates, which are lapped over the oaken staff within, were concealed by a row of crosses in relief, three of which remain. These formed a band along the back of the crosier.

The lower end appears to be a solid piece of brass with bands of inlaid silver. It terminates with three little feet. The crosier measures 4 ft. 10 in. in length. It would seem to have been carried over the shoulder from the fact that the central knob, and not the upper one, is rubbed and worn by handling.

It would be very interesting if some further information could be obtained helping to identify this crosier with Kells, but at present all that is known about it is that it was found in London about the year 1850, and then fell into the hands of Cardinal Wiseman, who thus describes the circumstances of its discovery, in a letter to the Rev. Dr. Russell, President of Maynooth :

"London, April 14th, 1850.

"MY DEAR DR. RUSSELL,

"I have just fallen in with the most valuable relic. It is an ancient crosier, I have no doubt of Irish origin, and shaped like the Duke of Devonshire's, with which I shall compare it tomorrow. . . . The history of the crosier is this :—Last year Mr. Withim, a Catholic solicitor, died of cholera; he belonged to a very old Catholic family. In his chambers was an old cupboard, which is known not to have been moved for sixty years. The chambers were sold the other day, and, on removing the cupboard, the crosier fell from behind it. It was valued for probate, and was going into a dealer's hands when I saw it, and offered what he was going to give, and so secured it. The family would have given it, had it not been to be accounted for in the executorship. Probably you have some one at Maynooth who may make out the inscription at once, and, perhaps, its date. If not, I suppose O'Donovan, or some other antiquarian in Dublin, may be able to read it. Excuse my troubling you about such a matter.

"Yours affectionately in Christ,

"N. WISEMAN."

This crosier was described by Dr. Rock, who exhibited it June 4, 1858, at a meeting of the Archaeological Institute.*

* See Arch. Journal, No. 25, vol. vii., p. 83 : Arch. Journal, vol. xv., p. 237 : Proc. R. I. A. vol. v., p. 82.

L I S M O R E .

THE foundation of the monastery of Lismore has been already noticed in this volume, p. 30. It seems to have still maintained its character as a school to the middle of the twelfth century. In the year 1123, when Malchus was bishop of Lismore, St. Malachy visited him there, placing himself under the instruction of this venerable man, "who was then held in the highest estimation for his great learning and extraordinary virtue, joined with the gifts of miracles, so that he was resorted to by persons not only from all parts of Ireland, but likewise from Scotland. Although an Irishman, he had been a monk of Winchester, whence he was taken to be raised to the see of Lismore." Dr. Lanigan adds that he was probably the immediate successor of Mac-Mic-Aeducain, whose name occurs in the following inscription.

FIG. 101.

OR DO NIAL[L] MAC MEICC AEDUCAIN LASAN [D]ERNAD
IN GRES[S]A + OR DO NECTAIN CERD [D]ORIGNE IN GRES[S]A.

(Pray for Niall, son of Mac Aeducain [i. e. Mac Egan], for whom this work of art was made.)

(Pray for Nectan, the artisan, who made this work of art.)

Dorigne is the third sing. preterite active of *dogniu*, 'I make,' and the initial *d* of *dorigne* is left out in this inscription because of the final *d* of *cerd*.

The death of Mac-Mic-Aeducain, bishop of Lismore, is given by Ware^a as occurring in the year 1113. He appears to have held this bishopric for twenty-three years, as the death of the last-mentioned bishop before him is given by the Four Masters at the date 1090, when we read Maelduin, successor of Mochuda (as the bishops of Lismore were styled), died. It may be concluded that the crosier which bears this inscription was made during the period between 1090 and 1113.

The name of Nectan occurs once in the Annals of the Four Masters as borne by a bishop who died in the year 1160, but no mention is made of the church to which he belonged.

The crosier on which these names are inscribed appears to have been one of the finest examples of the goldsmith's work that has been found in Ireland. Like the Cross of Cong, it is divided into compartments which would seem to have been filled in with interlaced filigree work, the little pins with which these portions were secured being still left. The crosier measures three feet four inches in length, and consists of a case of bronze of a pale colour which enshrines an old oak stick—perhaps the original staff of the founder of Lismore. Most of the ornaments are richly gilt, interspersed with others of silver and niello, and bosses of coloured enamels. The crook of the staff is bordered with a row of grotesque animals, like lizards or dragons, one of which has eyes of lapis lazuli. See Plate XLVII.^b

The discovery of this crosier, about sixty years ago, is thus described in Cotton's *Fasti*, vol. i., p. 160: "Bishop Mac Mic Æducan's, or M'Gettigan's, pastoral staff was discovered in the year 1814, in a tower of Lismore Castle (which was formerly the residence of the bishops) together with an ancient MS. now known as the 'Book of Lismore.'"—(See Caulfield's *Sigilla Eccl. Hibern.*)

Drawn by M. S. from the crosier, in the year 1869.

^a See Harris's *Ware*, vol. i., p. 550, ed. 1764.

^b See Lanigan, *Eccl. Hist.*, vol. iv., pp. 73, 74.

ISLAND MAGEE.

THE parish so named is situated in the barony of Lower Belfast, in the county of Antrim. It is a peninsula near Larne, anciently named Rinn Seimhne, or the point of Seimhne, as the territory to which it belonged was called. A church was founded here by St. Patrick, as we learn from the so-called tripartite life, part ii., cap. 133, "in imleach cluana in agro Semne." A modern church is now built on the site of the ancient structure close to the shore of Lough Larne.

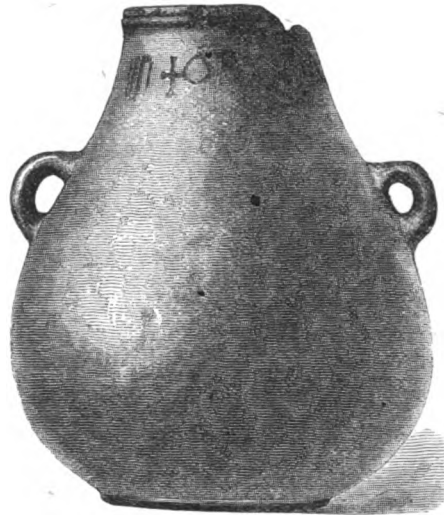
One interesting relic of the ecclesiastical establishment here may be found in the bronze altar vessel which bears the following inscription.

FIG. 102.

ÓR DO M[AC] ETAIN AU BROLCHAIN.

(Pray for Mac Etan, descendant of Brolchán.)

Etain is the genitive singular of *Etan au* (now *Ó*) is the dative singular of the Old Irish *aus*, later *ua*; and *Brolchain* is the genitive singular of *Brolchán*.



Altar Vessel from Island Magee.

This name has not been identified with that of any person connected with Island Magee. There were two members of the family of O'Brolchain belonging to Armagh, and several of this name connected with the church of Kells.

The vessel on which this inscription occurs is of bronze, and measures two and three-quarter inches in height and seven inches in circumference. "Its workmanship," as Dr. Petrie remarks, "is of great beauty, being not only of graceful proportion, but as round and smooth as if it had been turned

by a lathe." It is believed to have been an altar vessel, and was found in the ruins of an ancient church on Island Magee, and fell into the possession of an old woman in the neighbourhood, who used it for many years to hold oil for her spinning-wheel. It is now in possession of Mr. Bell, of Dungannon, who kindly lent it to the editor for illustration.

This vessel has been already described and illustrated by Dr. Petrie in the "Dublin Penny Journal," vol. ii., p. 412.

T U A M.

THE church of Tuam, which was the seat of the Archbishopric of Connaught, has been already noticed at pp. 74 and 75 of this volume. One of the most interesting remains existing of this ancient church is the processional cross which was made for Muiredach O'Duffy, Archbishop of Connaught, and afterwards preserved at the Augustinian abbey of Cong, where it was probably carried, either by the archbishop, who died there in the year 1150, or by King Roderic O'Conor, the last monarch of Ireland, who himself founded and endowed the abbey of Cong, of which building Dr. Petrie remarks: "The characteristics of its style are such as will leave no doubt of its being a work of the close of the 12th century, while its magnificence indicates with no less certainty the pious bounty of the unhappy Roderic, who in his later years found refuge and, as we hope, tranquillity within its cloistered walls."

PLATES XLVIII AND XLVIII α .

FIG. 103.

✠ HÁC CRUCE CRUX TEGITUR QUÁ PASUS CONDITOR ORBIS.
 ŌR DO MUREDUCH U DUBTHAIG DO SENIOR EREND.
 ŌR DO THERDEL [BUCH] U CHONCHO [BAIR] DO RÍG EREND LAS-
 -AN-DERNAD IN GRESSA.
 ŌR DO DOMNULL MAC FLANNA CÁN U DUB[THAIG] D EPSKUP
 CONNACHT DO CHOMARBA CHOMMAN ACUS CHIARÁN
 ICAN ERNAD IN GRESSA.
 OR DO MAELÍSU MAC BRATDAN U ECHAN DO RIGNI IN GRESSA.

In this cross is preserved the cross on which the founder of the world suffered.

Pray for Mureduch U Dubthaig, the Senior of Erin.

Pray for Therdelbuch O'Chonchobair for the king of Erin, for whom this shrine was made.

Pray for Domnall Mac Flannacan U Dubthaig, bishop of Connacht and comarb of Chomman and Ciaran, under whose superintendence the shrine was made.

Pray for Maclísu Mac Bratdan O'Echan, who made this shrine.

Dr. Petrie has made the following remarks upon these inscriptions in a paper read before the Royal Irish Academy upon this processional cross, now called the Cross of Cong :—

“ This series of inscriptions, the first of which is in Latin, and in the old letter, runs all along the edge of the cross, telling its history, and that its purpose was to enshrine a portion of the true cross.

“ ✚ HAC CRUCE CRUX TEGITUR QUA PASUS CONDITOR ORBIS.

“ ‘ Of the different persons whose names are recorded, with the exception of the artist or maker, of whom no other account has been found, many historical notices are preserved in our authentic annals ; and one of these authorities also records the bringing of the piece of the true cross into Ireland, and the making of this shrine for its preservation. It occurs in the Annals of Inisfallen, at the year 1123, the year in which the first General Council of Lateran was held, during the pontificate of Pope Calixtus, and is to the following effect :—

“ ‘ A bit of the true cross came into Ireland, and was enshrined at Roscommon by Turlough O’Conor.’

“ This entry in our annals gives us all the information that is preserved to us in reference to this relic, which was probably the first of the kind that was sent to Ireland, although we are told by O’Halloran of an earlier gift of a piece of the holy cross, by Pope Pascal II., to Murtoth, the grandson of Brian Boroimhe, and Monarch of Ireland “with opposition,” in the year 1110 ; and that in honour of this piece of the cross, the abbey of Holy Cross, in Tipperary, was founded about sixty years afterwards. But, as O’Halloran gives us no authority for this statement, and though a piece of the cross was preserved there, and still exists, it is more probable that it was not sent into Ireland till the time of the erection of that monastery, which was in 1169.

“ The remaining inscriptions are in Irish, and give the names of the four persons under whose superintendence this shrine for the holy relic was made. The first was Muiredach O’Duffy, Archbishop of Connaught, for whose use it was intended ; the second was the King Turloagh O’Conor, at whose desire and expense it was executed ; the third, Donnel O’Duffy, was the bishop who watched over its progress ; and the fourth, Maelisa O’Ehan, was the artist who executed it. Of the last mentioned, and now most interesting of those four men, no other record can be found ; no monument is left to tell of his former greatness save the exquisite work that has stood for more than seven hundred years, bearing witness to the marvellous power and delicate skill of the artist.

“ Muiredach O’Duffy, the senior or archbishop, for whose use this cross was made, was a very illustrious man, whose death is thus recorded in ‘ The Annals of the Four Masters ’ :—

“ ‘ A. D. 1150, Muiredach O’Duffy, Archbishop of Connaught, the arch-senior of Ireland in wisdom, in chastity, in the bestowal of gifts and food, died at Cong, on the 16th day of May, on the festival of St. Brendan, in the seventy-fifth year of his age.’

“ King Turlough O’Conor, under whose care and at whose desire the work was wrought, was surnamed the Augustus of Western Europe. He reigned fifty years in Ireland, and raised the power of Connaught higher than it ever was before. He was magnificent and generous in many of his acts, and zealously cultivated the arts of civilized life, as we learn from such existing remains as the richly adorned church and cross of Tuam, as well as the work now in question.

“ The bishop, Donnel O’Duffy, who is described as the ecclesiastic under whose superintendence the shrine was made, was also distinguished in his time, and this family of O’Duffy in Connaught appears to have been peculiarly devoted to religion. Five instances of members of it may be enumerated who were abbots, bishops, or archbishops, and the market cross at Cong was erected by two of this name who were abbots of that place.

“ The processional cross was found by the Rev. Mr. Prendergast, P.P., in an oaken chest kept in a cottage of the town, where it and other remains of antiquity had probably been concealed since the Reformation, or at least subsequent to the rebellion of 1641. A great portion of the valuables thus hidden consisted of deeds of grant of land to the abbey, and of Irish manuscripts in vellum splendidly illuminated. It grieves me to add, that these no longer exist. The abbot, as he confesses, being at the time ignorant of the value of such remains, thought little about them ; and on going to the Continent shortly after to improve his education, carelessly left

them in the charge of a young priest whom he appointed to do his duty during his absence. He remained abroad eleven years, during which time he found that the most ancient and valuable manuscripts which he saw on the Continent appeared to resemble, but not equal in beauty, those he had left at home. Thus awakened to a sense of their value, we may imagine, what at least ought to have been, his astonishment and horror, on finding on his return home, that his deputy had during his absence lost or destroyed all those curious and valuable remains—the cross excepted; and that, unfortunately, the very beauty of the manuscripts had been a chief cause of their destruction, the ignorant young man having cut them up, to decorate his breviaries, &c., with the illuminated letters which they contained!''

The shaft of this cross measures two feet six inches high; breadth or span of arms, one foot six and three-quarter inches; thickness of shaft and arms, one and three-quarter inches. It is formed of oak, covered with plates of copper outside, which are placed five on the front and three on the back, with a portion of a fourth plate of brass, all adorned with a richly interwoven tracery. The central plate on the face, at the junction of the arms, has in it a boss surmounted by a central convex crystal. Thirteen stones or enamels remain of the eighteen which were disposed at regular intervals along the edges, and on the face of the shaft and arms, and spaces remain for nine others which were placed at intervals down the centre. Two beads remain of four settings which surrounded the central boss. The shaft terminates below in the grotesque head of an animal, beneath which it is attached to a spherical elaborately ornamented ball, surmounting the socket in which was inserted the pole or shaft for carrying the cross.

It was purchased from the successor to Abbot Prendergast, the last representative in Connaught of the Augustinian Order, by Professor Mac Cullagh, who presented it to the Academy on the 24th of June, 1839.*

This relic has been described and illustrated by Sir William Wilde in his work on Lough Corrib, pp. 192 to 196.

Inscription drawn by M. S. from the cross in 1870.

* See Proceedings R. I. A., vol. i., pp. 211, 326, and vol. iv., pp. 572, 577, 586.

R E E R A S T A .

THE rath or fort so named is situated in the townland of Reerasta, in the parish of Ardagh, barony of Shanid, and county of Limerick. The derivation of the word "Reerasta" is still undetermined, and the place has not as yet been identified with any locality mentioned in the Annals. There is a local tradition, that during the Danish invasions the Irish took refuge in this fort or rath; also that Mass, in later times, was celebrated there. Another tradition states that a great battle was fought on this spot by Brian Borumha against the Danes: the fact that a large number of human bones was dug up in making the present road beside this fort helps to corroborate this tradition. Formerly, a large stone called Reerasta Cloch stood on, or formed part of, the external face of the bank; this stone was broken up within the present century. Five fibulæ, a bronze cup, and three chalices have been discovered concealed in this rath. Two of these chalices, said to have been of gold—one of which was found twenty years ago—have disappeared. The rest of the articles were dug up in the year 1868—one of which, a large silver chalice, bears the following inscription:—

PLATES XLIX AND L.

FIG. 104.

PETRI + PAULI + ANDRI + IACOBI. IOHANNIS. PILIPHI.

BARTHOLOMEI + THOMÆ. MATHEI. IACOBI.

TATHEUS. SIMON.

([The cup of] Peter, of Paul, of Andrew, of James, of John, of Philip, of Bartholomew, of Thomas, of Matthew, of James, Thaddeus, Simon.)

These names being all, except the two last, in the genitive case, the inscription may be understood as meaning that the chalice is the cup of, or dedicated to the memory of, the apostles named therein. The peculiar forms of these letters point to an early period. Such forms occur among the Roman uncial letters in the illuminated MSS. before the twelfth century; and the form of the chalice is such as was also in common use before that period. Many examples of such two-handled chalices exist on the Continent, such as the chalice of the bishop of Toul, A.D. 922 to 962, and another preserved in the abbey

VOL. II.

T

of Wilten, in the Tyrol. Among the many ancient chalices preserved in the Tesoro di San Marco, in



Chalice of Wilten in the Tyrol.

Venice, are several which resemble the chalice of Ardagh in form, and in many instances the figures



Chalice of St. Gorglin of Toul, A. D. 922 to 962.

or the names of the twelve apostles are engraved on the cup; and in addition, the inscription, which at once fixes the sacred purpose of the vessel—"Drink ye all of this, for this is my blood."

In a Paper read before the Royal Irish Academy by the late Earl of Dunraven, and printed in the Transactions, vol. xxiv., p. 433, the following remarks upon this inscription occur:—

“This list of the twelve Apostles is found in the commemoration in the Canon of the Mass; but in the Roman Missal the names are placed differently, thus:

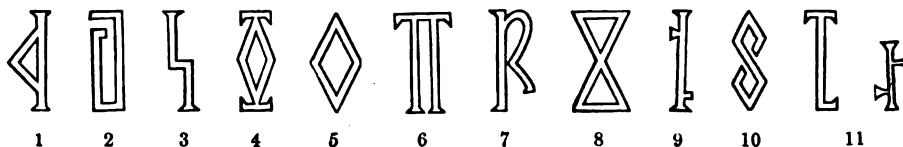
“PETRI, PAULI, ANDREÆ, JACOBI, JOANNIS, THOMÆ, JACOBI, PHILIPPI, BARTHOLOMÆI,
“MATTHÆI, SIMONIS, THADDÆI.

“It is also in the Litany of the Saints, as given in an old Irish MS. at St. Gall, probably of the eighth or ninth century, printed by the Record Commission, in the Appendices to Mr. Cooper's ‘Reports,’ Plate XXIV.

“The order of the names, slightly different from those previously given, is as follows:

“PETRE, PAULE, ANDRIA, JACOBE, JOHANNIS, PILIPPE, BARTHOLOMEI, THOMAS, MATHEI,
“SIMON, JACOBE, THATHE.

“The same enumeration of the twelve Apostles is given in the Bobio Missal, printed by Mabillon (*Museum Italicum*, t. i., p. 279), the only difference being that the order of names at the end slightly varies. As the probable date of this cup may be best ascertained by the inscription, it will be advisable to enter with some detail into an examination of the letters. Their form is that of the Roman uncial—long, narrow, and angular:



some of them are very peculiar, and only to be found in our earliest MSS., and on our most ancient inscribed stones. Comparing them with those found in the MSS.—

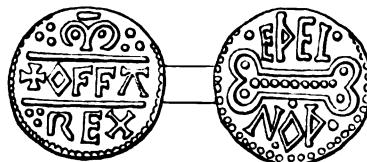
“1. There are five forms of the letter A in the inscription. No. 1 occurs in the Book of Dimma, a manuscript of the early part of the seventh century; also in the Gospel of St. Chad, who was pupil of St. Aedan, written towards the close of the same century.

“2. This form of the D, which occurs in Andri, is found in Mac Regol's Gospels. The scribe, Mac Regol, died in the year 820. It is a common form in the Book of Kells, and other early MSS.

“3. This peculiar form of L, which occurs three times, is to be seen in the Gospels of St. Chad, at Lichfield, and St. Moling's Gospels, preserved in Trinity College, where we find the words, ‘Xti fili Domini,’ the L of ‘fili’ being of this form.

“4, 5. There are four different forms of the letter O. Nos. 4 and 5 are, according to Astle, Etruscan in character. They are to be found in many foreign MSS., and are commonly used in the Durham Book, written before the year 686, when the death of the scribe is recorded; also in the Book of Kells, and many other illuminated MSS. of the Celtic school.

“The diamond-shaped O, and the letter which resembles No. 1 reversed, are seen on Saxon coins of the



eighth century. In the work of Edward Hawkins on the silver coins of England (Plate V., Nos. 62 and 63), these characters are to be seen engraved on the coins of Offa, King of Mercia, from the years 757 to 796.

" 6. The Greek form of P occurs very frequently in ancient MSS. of all countries. Alph. Chassant, in his 'Dictionnaire des Abbreviations Latines et Françaises du Moyen Age,' p. 61, gives it as one of the oldest forms in use. It has not been found in the Book of Kells, but it is to be seen in the Durham Book; also in Mac Regol's Gospels, in the Bodleian Library.

" 7. There is a perfect duplicate of this R in Andri, with the peculiarly short curve in front, in the Book of Kells.

" 8. This ancient form of S is found in the Psalter of St. Augustine, written in the seventh century, which would seem to have developed into the double diamond form of No. 10, which is used in the word Simon, on the cup, and which is found in the Book of Kells.

" 9. This form of S is commonly used in the Book of Kells. It also appears in the Gospels of St. Chad, and in the Gospels of Mac Regol.

" 10. This form of S occurs in the Book of Kells.

" 11. This form of T in Tatheus, which at the bottom of the letter is so like the form of L, constantly appears in the Book of Kells, in the Durham Book, and in the Gospels of St. Chad.

" My attention has been called to the lozenge-shaped O, No. 5, in the above list, as occurring in the Leabhar na h-Uidhre, p. 43. This celebrated Irish MS. was compiled from very ancient MSS. of the sixth or seventh century by Maelmuire, who was killed at Clonmacnois, in the year 1106. This O, being an initial letter, and not found in the body of the text, was most probably copied from the older MSS., thus indicating its use at a very early date.

" The chalice on which these letters are engraved measures seven inches in height, and nine and a-half inches in diameter; the foot is six and a-half inches in diameter; the depth of the bowl is four inches, and it would contain three pints of liquid.

" This cup is composed of the following metals:—gold, silver, bronze, brass, copper, and lead. The upper rim is of brass, much decayed and split, from some local action on that particular alloy of metal; the bowl is of silver, the standard value of which is 4s. per oz.; the ornaments cut on the silver bowl consist of an inscription, interlaced patterns terminating in dogs' heads, and at the bottom a circular band of the Greek pattern. The mode of ornamentation is peculiar to this cup (at least I have never seen it before), being done with a chisel and hammer, as indicated by the lines being raised at each side, which could only be produced in the manner described. Round the cup runs a band composed of two semi-cylindrical rings of silver, ornamented with small annular dots, punched out with a hollow punch. The space between the rings is filled by twelve plaques of gold *repoussé* work, with a very beautiful ornamentation of fine filagree wire-work wrought on the front of the *repoussé* ground, and carrying out, in its most delicate execution, the interlaced pattern associated with the art of this country. Between the plaques are twelve round enamelled beads.

" The peculiarities of some of the enamels found on this cup are so interesting, that I have asked Professor Sullivan, who has not only paid great attention to the subject generally, but has carefully examined these particular examples, to describe the different modes of enamelling here adopted; this he has kindly consented to do in the following notes:—

" 'The enamels of the chalice are of three kinds:

" '1. Round or bead, tabular, or arched enamels (the latter are simply the tabular bent to suit the handle) of one colour, with a pattern of metal.

" '2. Similar enamels of two colours, with a pattern of metal.

" '3. Similar enamels of two colours, without any pattern of metal.

" 'The first class is formed of a bead or tabular piece of coloured transparent glass, into the upper surface of which was pressed, while in a soft state, a chambered or *cloisonnée* pattern, cut out of a piece of solid silver—the spherical or flat surface was afterwards polished. This kind may be considered to be a peculiar variety of the *émaux cloisonnés* the *cloisons* not being, however, formed by soldering together slips of metal, and soldering the pattern on a plate of metal, or ground, but being cut out of a single piece of metal, which is then pressed into the softened surface of the enamel, which rises up into and fills the open framework of the pattern.

" 'The second kind was made by taking a piece of silver of the proper size, and cutting out the pattern—one

part entirely, and the other not quite through—so as to form, in the first case, an open framework, and in the second, little hollows or chambers; this pattern was then pressed into the softened surface of a bead, a flat tabular piece, or arched piece of translucent blue-coloured glass; this glass fills up the open *cloisons* as in the first kind above described. The little hollows, or chambers, formed by not cutting the metal quite through, were then filled by a more fusible opaque enamel, which did not come into contact with the translucent or basic enamel. This variety may be considered as a union of the peculiar variety of *émaux cloisonnés*, represented by No. 1, and of the *émaux en taille d'épargne* or *émaux champlevés*; the base or translucent glass being much less fusible than the second, or *champlevé* enamel, which, as has been observed above, is opaque.

“The third kind consists of flat, tabular, or arched pieces of translucent glass (coloured blue), on the surface of which was engraved [Mr. Johnson says, “impressed”], in *intaglio* a design or pattern, which was afterwards filled up with another coloured and opaque enamel. This is an interesting variety of the *émaux champlevés*, in which glass is substituted for metal as the base in which the pattern is incised. In this case the translucent glass and opaque enamel are brought into direct contact, and show a considerable amount of skill in producing glasses of different degrees of fusibility.

“There appear to be no specimens of pseudo-*cloisonnés* enamels on the chalice—that is, enamels in which the glasses are cemented into the cloisons, and not fused into them—they are rather mosaics than enamels. This variety is essentially Oriental, and appears not to have been at all practised in Gaul, where, undoubtedly, true enamels were made anterior to the Roman domination, and when they were not used apparently in Rome or Greece.

“It is generally very difficult to distinguish between true enamels and pseudo-enamels, or mosaics, which have been long exposed to the action of damp, &c., as the very fusible enamels are easily decomposed by water containing carbonic acid, leaving along the points of contact of the metal with the glass a residue, often so like cement as to deceive the most skilled antiquaries.

“The handles are composed of enamels (similar to those in the borders) and plaquet of gold filigree work of the same style, but different in design. Each handle has four circular pieces of blue glass, underneath which the rivets are secured which fasten the handles to the bowl. Round the enamels was a circle of amber, divided into eight spaces by pieces of bronze, which has been eaten away. One of the enamels has a circle of gold grains at the top, which has been pressed in while the glass was in fusion. The two circular ornaments on the sides of the bowl are of gold filigree work of the very finest kind, with an enamelled boss in the centre: the frames which hold them are of silver. There are four settings at equal distances, which are receivers of the rivets that secure it to the bowl. In the settings were two pieces of blue glass (the same as in the handles), and two pieces of amber, which have fallen out.

“The stem and supports of the bowl are of bronze metal, gilt, beautifully carved in interlaced and knotted patterns. They are attached to the bowl by a bronze gilt ball, with a strong square tang, and most ingeniously fastened by an iron bolt, which secures all together.

“The foot is of silver, circular, with a framework on the outer rim, having eight spaces, which are filled alternately with gold and bronze gilt plaques of open work; behind them pieces of mica are inserted, which throw out more clearly the very beautiful pierced designs with which these plaques are ornamented. The intermediate spaces contain enamels (inferior to those in the upper part of the bowl), set in bronze.

“In the inside of the foot of the bowl is a circular crystal, round which there has been a circle of amber, divided into twelve tablets, with a bronze division between each tablet; surrounding this is a circle in gold filigree of the same style and workmanship as those already described. The next circle had tablets of amber, but they have all fallen out. In the space between this and the silver is a circular bronze plate, highly carved and gilt, in which are fine enamels in green.

“The extreme outer edge, like the reverse side, is divided into eight spaces, in which are pieces somewhat similar to the gold plaques at the opposite side, with this difference, that six are in silver, and two in copper; two of the silver pieces are of the most beautiful plaited wire work I have ever met with. Between those spaces are square pieces of blue glass, underneath which are ornamented pieces of wrought silver, which give them a brilliant appearance when in strong light. Between the circles which form the upper and under surfaces of the

rim of the foot are plates of lead to secure and give weight to the whole. The enamels on the foot of the cup are of a coarse kind, the pattern being impressed in the glass, and the enamel melted into it. The number of pieces of which the cup is composed amounts to 354, including 20 rivets.

“ ‘ Weight of gold, 1 oz. 2 dwts. ; Silver, 20 oz. 13 dwts. ; Bronze, 9 oz.’ ”

It is to be lamented that nothing is as yet known as to the real history of this cup. It is most improbable that an altar vessel of such value and exquisite workmanship originally belonged to the comparatively insignificant church of Ardagh, however possible it may be that on some singular occasion it was brought for use to the neighbouring rath of Reerasta, where it lay concealed for so many centuries.

It is quite possible that further investigation may lead to the discovery that this is a work of the Clonmacnois school—that which produced the crosier and processional cross now among the greatest treasures of our national museum.

M. Henri Gaidoz has already suggested to the writer that this vessel may possibly be that silver chalice which we are told was engraved by the daughter of Roderic O’Conor, and which is spoken of by the Irish annalists in the year 1129.

If his surmise be correct, this chalice is the work of the sister of Turlogh Mór O’Conor, Roderic’s son, born in A.D. 1092. In the year of Turlogh’s birth, his father’s eyes were put out by a treacherous foster-brother, O’Flaherty of West Connaught, “ his fosterer and seven times his gossip ”—as is said in the *Chronicon Scotorum*. Twenty-seven years after this event, we read that he died on his pilgrimage at Clonmacnois—A.D. 1114, “ in clericatu vitam feliciter quievit in Cluain-Mac Nois ” (*Chron. Scot.*); A.D. 1118, “ in clericatu vitam feliciter finivit ” (*Ann. Loch Ce*).

In the year 1111, his son, King Turlogh O’Conor, is said to have presented to Ciaran, *i.e.*, to the church of Clonmacnois, a drinking horn inlaid with gold, a *silver cup with gold*, and a *mullocc* of copper with gold and silver (*Chron. Scot.*) They were kept upon the altar of Clonmacnois until the year 1125, in which year a great robbery was committed by Gillacomgain, a Dane of Limerick, when these offerings of King Turlogh were stolen, along with others made at different periods to the church, *viz.*, a model of the Temple of Solomon, given by King Malachy, son of Domnall; a *cup given by Donogh, son of Flann*; a drinking horn presented by Ua Riata, King of Aradh; a silver cup from Ceallach, Archbishop of Armagh, and a *silver chalice, with a burnishing of gold upon it, with an engraving by the daughter of Ruaidri Ua Conchobhair*.^a

The clergy of Clonmacnois made incessant prayers to God and St. Ciaran to enable them to discover the guilty person; and we read that in the following year, “ the jewels of Cluain-Mic-Nois were revealed against the foreigners of Luimneach (the Danes of Limerick), they having been stolen by Gillacomhgain.” The plunderer was apprehended by Connor O’Brien, King of Munster, and delivered over to the family of Clonmacnois for punishment, by whose orders he was hanged at a fort or rath in Limerick, called in the *Chronicon Scotorum* “Dún Cluana Ithair,”^b and “Dún Cluain Bhrian” by the Four Masters. Dr. O’Donovan has sought to identify this Dún with Cloonbrien, near Athlacca; and if his surmise be correct, then the robber was executed within fifteen miles of the rath in which the chalice, with other treasures, was found hidden 742 years afterwards. However, as no remains of any rath or fort exist at Cloonbrien, it is not likely that it has any connexion with Dún Cluain Bhrian. If the latter, called also “Dún Cluana Ithair,” could be identified with the rath of Reerasta, it would be a most curious link in the chain of evidence for the identification of the chalice (concealed somewhere in Limerick, in the year 1125) with that of the daughter of Roderic O’Conor.

The discovery of the chalice and fibulæ is thus described by Lord Dunraven:—

^a See *Chron. Scot.*, A.D. 1125; *Ann. Four Mast.*; *Ann. Clon.*, A.D. 1129.

^b See *Chron. Scot.*, A.D. 1126; *Ann. Four Mast.*, 1130.

"In the parish, and close to the village, of Ardagh, in the county of Limerick, there is a rath, called Reerasta. This rath is of the usual character, and of average size, its internal diameter being about fifty-seven yards. It is situated on a farm held by a widow of the name of Quin, and has been partly levelled for the purpose of tillage. She has for many years been under the impression that gold in large quantities was secreted somewhere within its precincts. She informed me that about twenty years ago, while tilling the ground, a beautiful chalice of gold was turned up about fifty yards west of the fort. Upon my inquiring what became of it, she told me that one day her children took it out of the house to play with, and that she never saw it again. Towards the end of September, 1868, her son was digging potatoes in the fort, at the south-western side. On reaching the base of the bank, and close to a thorn bush, he found the surface soft: he drove the spade down between the roots of the thorn, and felt it strike against something hard, like metal. While clearing the earth and roots to see what this could be, he thrust down his hand, and laid hold of the long pin of a fibula. He then excavated to the depth of about three feet, and found a most beautiful cup laid in the earth, with a rough flagstone on one side of it, and inside the cup was a smaller cup and four fibulæ. The small cup was the only article broken by the stroke of the spade. Excavations have been since made in the immediate vicinity of the spot where these articles were found, but nothing has turned up."

The fact that a second cup of gold was found here some years before helps to associate this find with the treasures robbed from Clonmacnois. A cup of bronze was also found along with the chalice. Three cups are distinctly mentioned in the enumeration of the altar treasures stolen, and three are found hidden in the rath. Those mentioned are the silver cup with gold (or, probably, gilding) of Turlough, the cup (probably of bronze) given by Donogh son of Flann, and the chalice of the daughter of Roderic. Again, the character of the fibulæ found with the cups is singularly un-Irish. On the largest, three birds are represented bending over a square hollow, which associate this brooch at once with one discovered near Ross, in the north of Scotland. Another is also of a pattern more common in Scotland than in Ireland, known as the thistle-headed brooch. It is not unlikely that these were carried to Limerick from Scotland, and that all the treasures discovered in the rath of Reerasta were portions of the promiscuous plunder of a Danish robber, rather than a deposit made for concealment by ecclesiastics in time of persecution. We have already mentioned the fact that there is a tradition still in the country that the Danes took refuge in this fort at one time, and legend also connects it with King Brian, so that it may well deserve the name of Dún Cluain Brian, or the Fort of Brian's Meadow.

Taken separately, no one of these suggestions would be of much weight as an argument for the identification of this chalice; but when all are considered together, and when the chalice itself is compared with the other beautiful works in art and architecture of this date, stamped with the name of O'Connor, the possibility of such identification ought not to be passed over. The enamels with which it is enriched resemble those on the Lismore crosier executed between the years 1100 and 1123; and the engraving or chasing on silver is much of the same character as that upon the shrine of St. Lachtin's arm, which is known by the inscription it bears to belong to the close of the eleventh or beginning of the twelfth century.

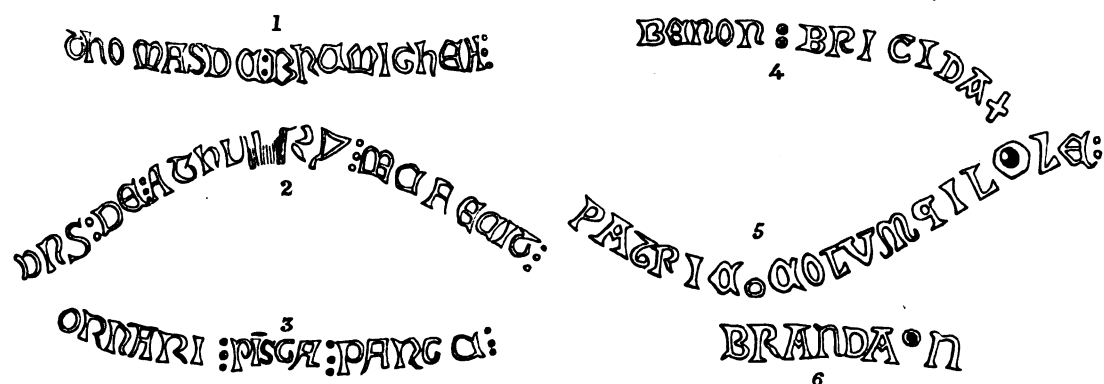
This chalice, the most beautiful example of Celtic art ever yet found, is now deposited in the Museum of the Royal Irish Academy, having been purchased by the Government for the sum of £500.

Inscription drawn by M. S. from the chalice, in the year 1869.

KILLASPUGBRONE.

THE old church of Killaspugbrone is situated in the barony of Carbury, in the county of Sligo. The name is in Irish Cill-easpuig Bróin—the church of Bishop Brón; and the ancient name of the district in which it is situated is Caiseal Irræ, or Cuil Irra, a peninsula to the south-west of the town of Sligo. Brón was a saint whose memory is thus venerated in the Martyrology of Donegal, June 8:—"Brón, Bishop of Caiseal Irræ, in Ui Fiachrach-Muaidhe, A.D. 511." That is to say, in the country of the descendants of Fiachra on the river Moy. A church was erected by St. Patrick here; and in the account of St. Patrick's travels and acts in Tirawley we read:^a "S. Bronius Episcopus de Cassel-irra; et S. Mac-rime, Tutelaris Ecclesiæ de Corca raoidh; et ibi eis scripsit alphabetum. Et audiui (*inquit vetustus author*) ab alio, quod in illo loco dedit dentem ex ore suo Episcopo Bronio, propterea quod charus esset Patricio." And in the Annotations of Tirechan^b it is further stated that St. Patrick, having raised a stone cross at Bertriga, now Bartragh, founded a church, near the foss of Ríghard (*juxta fossam Rigbairt*), and came into Muirisca. Here he placed his disciple Bronus, the son of Ienus. In the Chronicon Scotorum, A.D. 510, we read: "Kal. 1. Quies of Brón, Bishop of Caisel Irre, A.D. 510;" and in the Annals of the Four Masters we read: "A.D. 511, St. Bron, Bishop of Cuil-Irra, in Connaught, died on the eighth day of the month of June." His church appears to have flourished till the fourteenth century, for the Four Masters record the death of an ecclesiastic belonging to it at the date 1306—"Petrus O'Tuathalain^c Vicar of Killaspugbrone, died." The existing remains of this ancient establishment are a ruined church, the doorway of which is illustrated in Dr. Petrie's work on the Ecclesiastical Architecture of Ireland, p. 178; and the shrine of the tooth of St. Patrick, which bears the following inscriptions:—

FIG. 105.



^a See extracts from Tripartite Life of St. Patrick, part ii., c. 96, in "Tribes and Customs of the Hy Fiachrach," pp. 469, 470.

^b Book of Armagh, fol. 15, a. 1, cited by Petrie, Eccles. Architect., p. 178.

^c This family were among the hereditary proprietors in Tir Fiachrach, now Tireragh, in Sligo. See "Tribes, &c., Hy Fiachrach," p. 167, and O'Donovan's note in Ann. Four Mast., vol. iii., p. 482.

THOMAS DE : BRAMIGHAM : DOMINUS : DE : ATHUNRY : ME
FECIT : ORNARI : P[R]ISCA : PARTE :

(Thomas of Bramighem, Lord of Athunry, caused me to be ornamented in the original portion).

BENON : BRIGID + PATRIC . COLUMQILLE : BRANDAN.

The Thomas de Bramighem mentioned in this inscription as the person who had the shrine ornamented was Baron of Athenry, who died in the year 1376; and, as we learn in Sir Bernard Burke's "Extinct Peerage of Ireland," was the only Baron of Athenry who bore this name. It is therefore probable that this shrine is a work of the middle of the fourteenth century. In the second inscription the names are given of the five saints whose figures appear on the shrine below. While the three central ones are those of the three principal saints of Ireland, those on each side are of two saints belonging to the western coast of Ireland. Benon, or Benignus, was a disciple of St. Patrick, to whose memory a church is dedicated in the greater island of Aran, at the mouth of the bay of Galway, and who was patron of Kilbannon in the same county. Brandon, or Brendan, is venerated in Erris as the founder of a monastic establishment on the island of Inisglora in the county of Mayo, and patron of Clonfert in the county of Galway.

This shrine was made to contain the tooth of St. Patrick, believed to be that which was loosened from his mouth, and fell on the door sill of St. Brone's church. The shrine is therefore named Fiacail Phadruig, or Tooth of Patrick. In allusion to which, Dr. Petrie observes* :—

"This singular relic is contained, or supposed to be contained, within a hollow brass case somewhat resembling in form an armorial shield, twelve inches long by nine broad, and one inch and a-half in thickness. It is richly ornamented on both sides with figures in bass-relief executed in silver, and may justly be regarded as a curious, and perhaps unique specimen, illustrative of the state of the arts in Ireland during the fourteenth century. On one side in the centre Christ is represented on the cross, over which four figures of saints in their proper ecclesiastical costumes appear, and four others are placed in a parallel line below. At the top there was a line of inscription, now defaced, which evidently contained the names of the four saints represented beneath it, as a similar line on the base gives us those of the saints below. A parallel line across the centre contains a Latin inscription, setting forth that the shrine was ornamented by Thomas de Bramighem, lord of Athunry.

"The other side is divided into four compartments by a richly-ornamented cross in gold and silver, with flagree work, and studded with crystals, amber, and coloured glass.

"The compartments formed by the cross contain historic or allegorical devices which I confess my inability to explain. The first represents a bishop with a figure kneeling at his feet, a tree at either side with a bird on each, and two dogs on the ground running at each other. The second has a figure of an ecclesiastic seated in a chair, a book in one hand, and the other hand pointing upwards; a church, with large windows in the pointed style, appears in the distance. The third represents a king seated, playing on a harp resting on his knee—a small instrument, resembling that called the Harp of Brian Boroimhe, preserved in Trinity College. In the distance there is a large Gothic church, resembling that in the second compartment. The fourth contains a standing figure of an ecclesiastic with a crosier.

"It may interest some of my readers to show that those who believed in the authenticity of the relic, which was so long and carefully preserved, were not without some historic evidence to strengthen their faith. It appears from the several ancient lives of St. Patrick that in the old age of the saint his teeth were sought for with avidity by his disciples, and preserved with care in their churches, some of which, as Kill Fiacal, in Munster, and Cluain Fiacal, near Armagh, derived their names from them.

* See Life of Petrie, p. 288.

"In the Tripartite Life of this saint, which is usually supposed to have been written by St. Evin, in the sixth or seventh century, but which bears internal evidence of its having been compiled in the tenth from more ancient documents, mention is made of six of the saint's teeth being thus preserved, of one of which there is the following account:—"To him, while tarrying in that place, came St. Bronius, Bishop of Casselirra, and St. Mao Rime, patron saint of the church of Corcaraoidh, and there he wrote for them an alphabet. "And I heard," says an ancient author, "from another, that in the same place he gave a tooth out of his mouth to Bishop Bronius, because he was dear to Patrick."

"Then also the holy man laid the foundations of the church of Casselirra, in the porch of which is the stone upon which fell his tooth, of which mention has been above made."^a

"The tooth venerated as being preserved in Casselirra is that which this case is supposed to contain, and the respect with which it was regarded has even outlived the Reformation. In an ancient account of Connaught, in my possession, written in the seventeenth century, the Fiacail Phadrugh is spoken of as the most venerated relic in the province, and the various superstitious purposes to which it was then usually applied are described. Thus, through its supposed miraculous power it enabled its possessors, by hiring it out, to lead a life of indolent independence, and it was used in this way to such an extent, that the Abbot of Cong, feeling the shame which such practices brought on his Church, by a stretch of clerical power, forcibly possessed himself of the miracle-working relic, and consigned its vagrant owners to a more laborious and reputable life."^b

The shrine afterwards came into the possession of the Blake family, who preserved it at Blake Hall, near Cong, whence it was removed to Menlough, to the care of a member of the same family, who bequeathed it to Dr. Stokes, of Dublin, by whom it has been deposited in the Museum of the Royal Irish Academy.

Drawn by M. S. from the shrine in 1875.

^a Vit. Tripart. S. Patricii, ii., 96, 97 (Trias Thaum., p. 142 b).

^b "They (the Irish) also swear by St. Patrick's

tooth, by the bones of St. Ruth, and the black bell that finds out truth."—*Vide* "Carr's Tour in Ireland," p. 259.

CONCLUDING NOTICES.

AMONG the 287 inscriptions collected in this work from the ancient monuments of Ireland, 1 is said to be from the roofing-stone of a cromlech; 244 are from tombstones; 7 from pillar-stones; 8 from High crosses; 4 from altar-stones (vol. i., fig. 114); 1 from a Mass-stone; 1 a quern-stone; 1 from the wall of a monastery; 1 from a cave in a rath; 2 from church doorways; 2 in church walls; 7 from cumdachs or book-shrines; 2 from bells; 2 from bell-shrines; 3 from crosiers; 1 from a processional cross; 1 from an altar vessel; 1 from a chalice; 1 from a reliquary; and 1 from a brooch. The tombstones of Ireland were generally flat slabs, inscribed with a cross and a prayer for a blessing on the departed; but there are nine examples of inscribed stone monuments which do not appear to have been sepulchral, but were rather signs, set up as terminal crosses, to mark the boundaries of the sanctuary.* These may be subdivided into pillar-stones and High crosses.

As the earliest preachers of Christianity in Ireland, at the time of their first arrival, seem to have merely adopted the method of building then practised among the natives—and their oratories and dwellings, the first ecclesiastical remains of this country, form a link between the pagan and Christian architecture of the day—so is it also with these inscribed stones. Some of the oldest bear inscriptions in the Ogham characters (a form of writing that may have been used in Ireland before Christianity), which, with their equivalent in Roman letters, mark the same period of transition. All evidence seems tending to prove that the introduction of letters in Ireland took place between the third and fourth centuries of the Christian era, but it may be doubted whether any example of writing or sculptured lettering now remains, belonging to a date so early. Oghamic writing appears to have preceded the introduction of the Roman letters, and till the seventh and even ninth centuries to have co-existed with them; but “the origin of the Ogham is still hidden in darkness.”^b The language of such inscriptions is very early Irish, and with the exception of thirteen in Latin and two bi-lingual, the inscriptions found in Ireland^c are written—not as in other countries, in the Latin language—but in the vernacular idiom of the country. This may arise in a great degree from the fact that Ire-

* See vol. ii. *supra*, pl. iii., figs. 5, 6, 7; pl. iv., fig. 8; pl. xix.

^b See Letter from Mr. J. Rhys, Proceedings Royal Irish Academy, vol. i., series ii., p. 298, 1874.

^c Latin Inscriptions, pl. ii., fig. 3; pl. iii., figs. 6

and 7; and pl. iv., fig. 8; pl. v., fig. 9; pl. x., fig. 19; pl. xi. fig. 22; pl. xii., fig. 24; pl. xiv., fig. 28; pl. xxx., fig. 64; pl. xlv., 93 and 93^a; pl. xlviii., fig. 103; Bi-lingual, pl. ix., fig. 17; pl. xv., fig. 94.

land never formed part of the Roman empire, and the ignorance of Latin which consequently prevailed; but it also bears testimony to the dignity which the native tongue had already attained at a very early period.^a

With these stones we may then suppose the series of Christian inscriptions in the localised Roman character to commence;^b and they form a series ranging from the seventh to the twelfth century, sufficiently complete to illustrate the gradual development and progress of sculpture and alphabetical forms in Ireland, which may serve as a key to the approximate date of such works in other parts of this country, as well as elsewhere in the British Islands. Many of the names on these stones appear to have been identified, and such identification is supported by bringing three forms of evidence to bear on each example:—first, the occurrence of the name in historical documents;^c second, the study of the alphabetical and philological forms and peculiarities observable in the inscriptions themselves; third, the amount of artistic power displayed, and the growth and development of certain designs at certain periods.

In dealing with the Christian inscriptions of Rome and Gaul, 14,000 in number, M. de Rossi^d and M. Le Blant^e have, by patient investigation in far wider fields, discovered laws which they, and all subsequent epigraphists, may apply with confidence to the formation of a chronological classification of Christian inscriptions. The first step, as pointed out by M. de Rossi, is to place in regular order the series of dated inscriptions, to serve afterwards as starting-points for the future classification of undated ones. It has then been observed by M. Le Blant that certain variations take place at certain periods of time: variations in the forms of letters—in the forms of cross; and peculiarities, grammatical and declensional, are observable in the inscriptions themselves, while one formula of dedicatory epitaph is often found to prevail in certain places over another.

It will be well now to follow out the same system in Ireland, which presents, in her mass of early historical documents, facts and records by which the names of the persons carved on these ancient monuments may be identified. If the monuments on which such names occur are placed in the regular chronological sequence indicated by the entries of deaths in the *Annals*, certain changes will be found to appear in the forms of the letters, crosses, and ornaments on these stones, which seem to indicate a corresponding change of period in their execution. In the pillar-stones before alluded to, the lettering, formulæ, or form of epitaph of the inscriptions, as well as the decoration, exhibit some peculiarities which would suggest that they belonged to a period anterior to the formation of any school in Ireland, and were, in some instances, the work of foreign missionaries.

^a "The circumstance that genuine Ogham inscriptions exist both in Ireland and Wales, which present grammatical forms agreeing with those of the Gaulish linguistic monuments, is enough to show that some of the Celts of these islands wrote their language before the fifth century, the time at which Christianity is supposed to have been introduced into Ireland" (See *Lectures on Welsh Philology*, p. 272, by John Rhys).

^b See vol. i., *supra*, fig. 4; vol. ii., figs. 1, 4, 5.

^c The authorities alluded to are such works as those on the interments at Clonmacnois, printed at pp. 5, 76, and 79 of the first vol. of this work; the Re-

gistry of Clonmacnois, in the *Journal of Kilkenny and S. E. Ireland Archæol. Soc.*, vol. i., p. 448; the *Annals and Chronicles of Ireland*; the *Martyrologies*, or *Calendars*, and *Lives of the Saints*.

^d *Inscriptiones Christianæ Urbis Romæ septimo sæculo antiquiores*. Romæ, 1857–1861; also *De la Détermination Chronologique des Inscriptions Chrétiennes*—*Revue Archéologique*, nouvelle série, tom. vi., troisième année, 1862.

^e *Inscriptions Chrétiennes de la Gaule antérieures au VIII^e. Siècle*, réunies et annotées par Edmond Le Blant, Paris, 1856.

If we begin with the lettering, we must first refer our readers to the plate at the close of this volume, where examples of various Irish alphabetical forms are seen in the same order as they occur in the series illustrated in this work. With the exception of the letters *p*, *z*, and *r*, the Irish character is but a localised Roman minuscule. Roman capitals are rarely found in Irish lapidary inscriptions. The changes which took place in the minuscule forms from about the seventh to the twelfth century will be seen by comparing the alphabet upon the Kilmalkedar stone (fig. 1) with that drawn from the eleventh and twelfth century inscriptions of Clonmacnois (fig. 2).

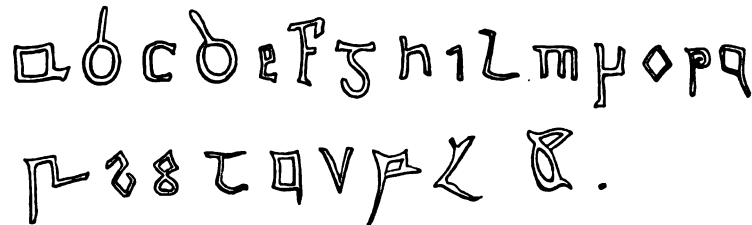


Fig. 1.

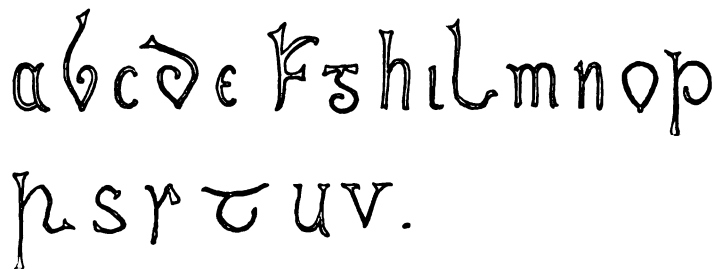


Fig. 2.

In the plate it will be perceived that the forms *a*, *d*, *i*, *l*, *n*, *s*, show the greatest number of changes, there being seven forms of *s*, six of *a*, five of *n*, and four of each of the three others. The forms *∇* *ƒ* *γ* *i* *z* *μ* rarely, if ever, occur in the manuscripts of Ireland.

In the plate at the close of this volume illustrations are given of the *exceptional* alphabetical forms of Wales (see Appendix, note on Hiberno-Saxon Characters in England) and Gaul, drawn from the illustrations of Mr. Westwood and M. Le Blant.

In Wales^a the use of the Roman capitals is the rule, and the minuscule the exception. The letter *A* is occasionally found turned upside down;^b the letters *D*, *N*, and *S* turned backwards; the *I*, when final, on its side; ligatures are not unusual; abbreviations rare.^c Stones of a very

^a See J. Rhys, *Lectures on Welsh philology*, pp. 200, 202. Mr. Rhys remarks at p. 210 that the word *rvvewr* on the Glan Usk stone in Wales has its exact parallel on one of the few bi-lingual stones known in Ireland; he alludes to *drvvides* on the Killeen Cormac stone in Kildare.

^b An instance of this peculiarity is found in Ireland in the inscription *Ōr do Cellac ami* . . . on the jamb

of the doorway of Killeahin church (see pl. xli., fig. 87).

^c There is but one instance of the abbreviation *X.P.S.*, and that occurs on a tombstone, probably the work of Saxon emigrants to Ireland, the formula and form of cross being unique in this country. See pl. xxx., fig. 64, *supra*. The Constantinian monogram has never been found in Ireland.

Irish type may be seen at Penally and Merthyr Tydvil; but there are peculiarities in such early examples as the stones of Paulinus and Bodvoc, which are not observable in early Irish inscriptions. The relative dates of these Welsh inscriptions are still a problem to be solved. If the identifications of the names on Samson's cross and pillar at Llantwit be accepted, then these stones are work of a period about the years 850–884, and they may serve as a key to the date of such others as exhibit the same form of lettering and the same design and skill in sculpture.

In the second column of this plate the exceptional alphabetical forms of Gaul, occurring between the years 405 and 689, are given.

The cursive derived from the Roman minuscule letters is very uncommon in Gaul.^a However, a most striking example of this character appears on an inscription from Carthage which M. Le Blant found among other marble fragments in the Museum of Marseilles, and which affords a curious example of African palaeography. It contains, according to M. Le Blant, "traces of the liturgical GLORIA IN [EXCELSIS] DEO et [in terra pax hominibus bonæ voluntatis]."^b Ligatures are common; c, i-c, t-a, g are given in the column of Gaulish alphabetical forms, letters are drawn occasionally upside down, or backwards, as if reflected in a glass; but not on their side as in Wales. The form for et is like an F, not like those found in Wales and Ireland.

M. Le Blant states that in Gaul, from the end of the fifth to the middle of the seventh century, he finds the D changing its form to o; and that instances of this form substituted for the Roman capital are found at the dates 586 or 587, 593 [or 473?], 600, and 646. The square C is found in the years 506, 534 or 609, 568, 573? 602, 643 or 690. He finds the minuscule d and the lunar e in use at the dates 586 or 587, 593 (or 473), 600, 646? 689; the F is found in the epitaph of a woman who was baptised by St. Martin; the h in the years 405, 495, 534, or 609, 545, or 605, 531 to 561, or 504 to 628; the L in 501 and 610; M in 527, 545 or 605, 568, 676, 689; the N, with the diagonal bar not connecting the extreme points of the perpendicular, in the years 472, 492, 506, 515, 528, 559. The O, smaller than the letters which surround it, in the years 405, 448, 501, 510, 517, 600; the diamond-shaped O after, or about, the years 585, in 628 or 629, 643 or 690, 689.

Thus, we find forty inscriptions showing these peculiar alphabetical forms in Gaul belonging to a date previous to the year 700. Many of these forms, exceptional in Gaul and Wales, become the rule in Ireland, and form the alphabet of the Irish language preserved in use to the present day. The Roman capitals were the usual forms used in the lapidary inscriptions of North Britain, Wales, and Gaul, and were, probably, introduced when these countries were occupied by the Roman legions. As Ireland never formed part of the Roman empire, the history of the introduction of letters here is different, and there is, naturally, a corresponding variety in the result. It is worthy of note that only among the oldest stones in Ireland do the few instances we have of Roman capitals appear, and that it is on these monuments that the principal varieties of form both in letters and in crosses are found. These observations may support the suggestion already made, that these inscriptions were the work of a period



Fig. 3.

^a Le Blant, *op. cit.*, Préface, p. xxiv.

^b *Op. cit.*, Nos. 597, 620A, 474, 476, 521.

before the Irish stonecutters had time to form a style of their own. They seem rather the occasional and tentative efforts of a people in the act of learning the use of letters from various sources, who either drew from memory forms they had learnt abroad, or had them drawn for them by pilgrims, bearing diverse patterns from foreign lands.^a

Much of what is enigmatical in the history of Irish art may be accounted for by her geographical position. Before the church became a political power in Europe, and at a time when asceticism still prevailed, the anchorites of the day, in their search for isolation, safety, and repose, naturally sought the shores of this island in the Atlantic which formed the westernmost point of Europe. Various examples of the arts of many foreign nations were probably imported by them, and the styles of those nations became so intermingled with native forms as to make the future study of the origin of art and letters here a most perplexing problem. In the Egyptian alabaster bottle found in a rath at Lucan,^b in the crosses of an early Italian type found in Louth, Kerry, and the islands off the Western coast, we may find traces of such foreigners as those seven monks of Egypt who lie in Disert Ulidh, or those Roman pilgrims whose coming to Ireland in thrice fifty curraachs is recorded in the Litany of Aengus (see p. 21, *supra*).^c It is interesting to observe that the Saxon emigrants who accompanied St. Berichtir to Tullylease, in the county of Cork, did not adopt the usual Irish formula in the epitaph carved, probably by one of themselves, on the tomb of their master, Berichtir, but preferred another which resembles the Colophon to the Gospels of Mac Regol (see p. 54 *supra*).

While the various shapes of letters thus illustrate the history of writing in this country, the philologist may discover some interesting declensional forms in the inscriptions—simple and in but few words as they are. O'Donovan, in his grammar, and the editor of Cormac's Glossary, in his notes to that work, quote some of these Irish inscriptions as offering the most correct examples of certain philological forms, such as the aspiration of certain letters (see note to fig. 35, vol. i., p. 25; fig. 177, p. 75)—a grammatical peculiarity, the general use of which distinguishes the Irish Gaelic, and other cognate dialects, from all modern languages; or such a singular form as that found in the very ancient inscription before mentioned at Roscommon, where we have an instance of what O'Donovan terms "eclipsis" (see vol. ii., figs. 12, 26), or "the suppression of the sounds of certain radical consonants by prefixing others of the same organ," which Zeuss explains ("Gram. Celt.," i., p. 200) as a change in the first letters of words following numerals, pronouns, prepositions, or particles which originally terminated with the letter *n* (see vol. ii., figs. 12, 25, 26).

Certain periods may be indicated by these declensional forms, as, when such a dative termination occurs, as that in *Ór do Boisse*, the stone must be later than the eleventh century, before which time this case ends in *iu* or *i*. So also the form 'tanimmairni' points to the eleventh century, or some period subsequent to that date, while the Old Irish dative singular 'hau' for 'nepoti,' in figs. 131 and 155, vol. i., belongs to an earlier period; and the form 'du' for 'do,' as seen in fig. 76, is that generally found in the eighth century manuscripts, as well as in the Milan Codex.

^a So also we find many various patterns of cross in Ireland until we come to those of Suibine mac Maelhumai and Corpre Crum in the years 891 and 894, after which dates the pattern of the Irish cross on their tombstones is more or less universally followed.

See vol. i., *supra*, pp. 39 and 47.

^b This vessel forms part of the Petrie collection now deposited in the Royal Irish Academy Museum.

^c See Petrie, in *Eccl. Architecture of Ireland*, Transactions Royal Irish Academy, vol. xx., p. 137.

Examples of ligature—an ancient practice in writing—are found on these stones also. See figs. 3, 18, and 33, vol. ii., where t and c, m and n, e and t, are joined.

The various forms of the symbol of the cross which appear on these Irish tombstones, and the gradual development of artistic feeling shown in the series from the seventh to the eleventh century, is the next point of interest in the collection. Of the earlier Christian symbols found in the catacombs we have scarcely any example in this country. The anchor, symbol of hope; the dove, of the Holy Spirit; the palm leaf, emblem of peace, are never found engraved on the Irish stones, while the ship, emblematic of the Church of Christ, has only been found carved in the soffit of a window in the Round Tower at Roscrea; and the fish, symbol both of Christ and the Christian—which De Rossi tells us never appears as a symbol in Christian art in Italy after the fifth century—occurs but on one tomb in Ireland, that of Oidacan, at Fuerty, in the county of Roscommon.

The use of the fish among the early Christians of Italy as a sign of the name of Christ began to die out in Italy in the third century, and ceased altogether in the fifth, when we must suppose it found its way into Ireland. It occurs in the Books of Kells and of Armagh, and Mr. Stuart tells us it is carved on eleven of the stones of Scotland, so that we may naturally feel surprise at finding it on only one stone in this collection. Indeed, the use of symbols as such, and unconnected with ornamental design, never seems to have been in favour in Ireland, and no examples of those forms, so common in Scotland, of the spectacle ornament, the elephant, the mirror, &c., are found in Irish art.

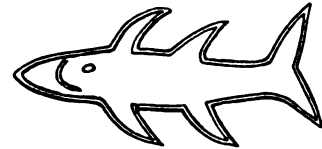


Fig. 4.

The cross, Dr. Northcote tells us, is neither the earliest nor the most common of Christian symbols, and the Abbé Martigny adds that no monument of certain date presents us with either a Greek or a Latin cross before the fifth century. It is possible that, in the first and the persecuted period of the Church, this sign could not be freely exposed to public gaze; and one of the first places in which we meet with it is in a loculus in the lowest floor of the crypt of St. Lucina, where a simple Greek cross appears, with an inscription; and, in bas-reliefs, on the early Christian sarcophagi representing the miracle of the loaves and fishes, the bread is inscribed with this mark of the cross within the circle, which is also seen on a cake represented in one of the great illuminated pages of the Book of Kells. This seems, in fact, to have been a baker's mark, of great antiquity, such as is found to have been put on the ancient Egyptian bread.

When it is remembered that Christianity is held to have been introduced into Ireland

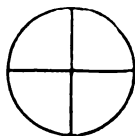


Fig. 5.



Fig. 6.

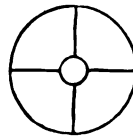


Fig. 7.

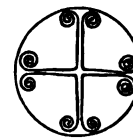


Fig. 8.



Fig. 9.

between the fourth and fifth centuries, and that the first monuments of Christian art date from the sixth and seventh centuries, it is an interesting fact that this cross within the circle is

found on the oldest stones in Ireland, and we have one authentic example of such a cross being carved on a rock in St. Patrick's time. This interesting memorial is near the church of Kilmore, in the county of Mayo, at a place called Lia na Manach. The erection of this cross is described in the Annotations of Tirechan, preserved in the Book of Armagh, folio 15; and its situation is clearly pointed out in the Tripartite Life of that saint. Among the earliest and rudest-looking of our inscribed stones are those of Kilmalkedar, Gallarus, Kilfountain, and Reask*, which are all decorated with the cross within the circle. So also with one of the oldest stones in Aran, "Sancti Breccani," but that in this one, which appears to be of later date, a further development is seen in the introduction of a smaller circle in the centre, where the cross-lines intersect.

An ornamental design of much interest in the history of Celtic art is found on the Abece-darium stone in Kerry.^b It is a spiral ornament at the ends of the shaft and arms of the cross, which seems to have been a common form in the north of Italy, a few examples of which may be seen on monuments in Ravenna, Torcello, and San Ambrogio at Milan. The first dated example of this design which we have in Ireland is in the stone of Ternohe Macceran, at Kilnasagart,^c who died A.D. 716; but many crosses are still standing in Aran, Innismurray,^d Inniscealtra,^e and Limerick, which are thus decorated.

In No. 6, on the tomb of Forcos, which may be held to belong to the beginning of the eighth century, we see a curious modification of the form of the cross with the circle, showing a transition from the Greek to the Irish cross, which latter form seems almost the only one in use in the eighth century. Many new crosses appear to have been introduced between the years 800 and 900, some of which are mere geometrical patterns, evidently soon rejected, as they deserved to be, for their want of beauty in design, such as the stone of Orthanach, who died A.D. 809 (fig. 16); and that of Blaimac, who died 891 (fig. 14); while fig. 15, that of Cirine,^f is more interesting than the others, since it would seem to symbolize at once the doctrine of the Unity and Trinity with that of the cross; the circle, the cross, and the triangle, being all therein combined.

A curious variety, which may belong to this period, is found very often in the islands off the west coast of Ireland. It has two, and sometimes three arms; the widest being at the top, instead of the bottom, as in the papal cross and the patriarchal cross of the Holy Sepulchre. This example (fig. 18) comes from the tomb of Tighernach in Aran.^g The plain Latin cross is also sometimes seen on stones of the ninth century, such as those of Finnachta, King of Leinster (fig. 19), who died A.D. 848, and Cen[nedig] (fig. 20). This form first appears in Italy

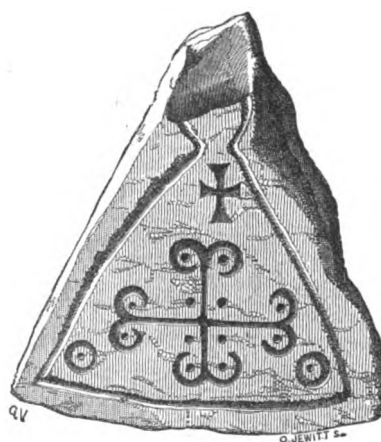


Fig. 10.

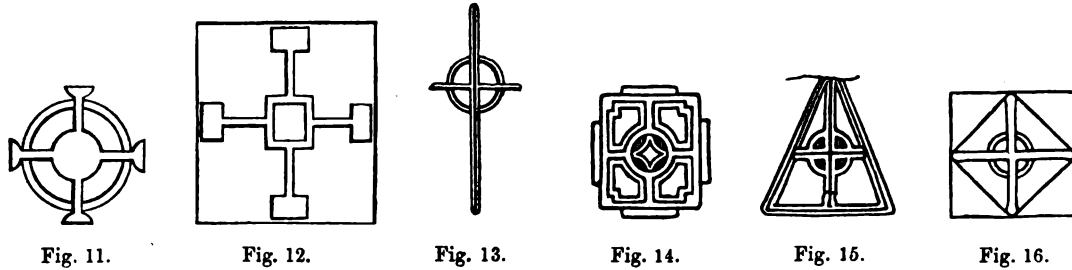
* Vol. ii., figs. 5, 8, 9, 10.

^b *Ib.*, Pl., fig. 10.^c *Ib.*, Pl., fig. 38.^d *Ib.*, Pl., fig. 20.

VOL. II.

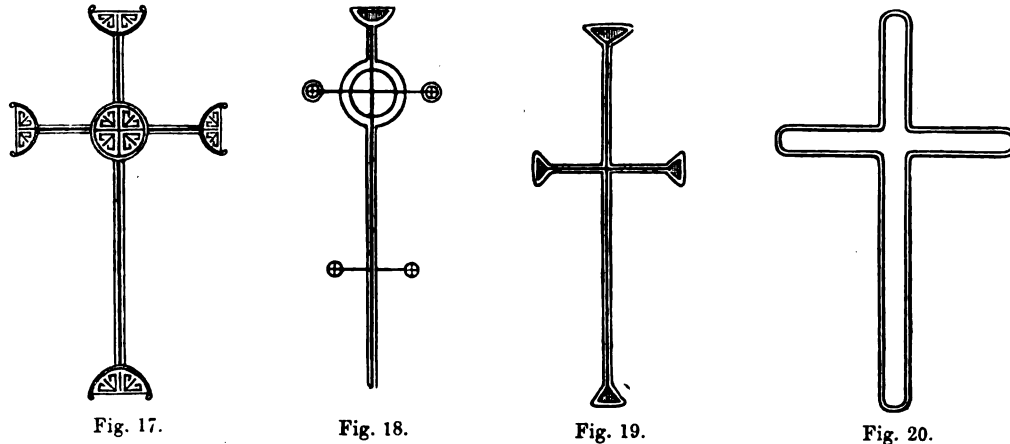
^e Vol. ii., fig. 25.^f Vol. i., figs. 33, 35, 69.^g Vol. ii., fig. 27; vol. i., figs. 44 and 45.

on a coin issued by Galla Placidia, in the year 451. A great stride forward seems to have been made in sculpture from the end of the ninth to the eleventh century, and the increase of grace and beauty of form in the crosses themselves was equal to that of the letters and orna-



mental designs in the work which accompanied them. One glance at the outline of the crosses of Maelphatic, of Maelfinnia (abbot of Clonmacnois), and of Odran hua Eolais (scribe of Clonmacnois), who all died in the tenth century, will show at once that such work may, indeed, belong to the same period of art-development as the High crosses of Clonmacnois and Monasterboice erected at that time.

The cross sometimes within and sometimes extending beyond the circle is found on the tombstones and sarcophagi of Gaul. It forms part of the decoration of the beautiful sarcophagus of St. Thelohilde, first abbess of a monastery founded by Adon, in the year 634, in the woods of Jouarre (quatrième Lyonnaise).^a The second appears in company with a rude



zigzag pattern on one of the two Christian inscriptions from Mayence:^b the lettering of the inscription is a mixture of Runic and Latin forms. The Church retained much of its Eastern character down to the sixth and seventh centuries; and the form we call the Greek cross was that most frequently used. We see, then, that the customs of the Church and forms of Chris-

^a See *Inscr. Chrétiennes de la Gaule*. Ed. Le Blant. Vol. i., pl. 22, No. 140.

^b *Ib.*, pl. 37, No. 226, *Dissert.*, p. 455.

tian art that prevailed in Italy in the fifth century, and were afterwards imported to Ireland with the first introduction of Christianity, seem to have become stereotyped here, and thus the Irish cross (the Latin cross whose arms are united by a circle) recalls a time when an Eastern element prevailed in the art of the Western Church.

A few words may now be added on the different kinds of ornamental design found upon these stones.

With the exception of the zigzag or chevron, and the trumpet-pattern, no design found on the carved stones of *pagan* Ireland bears the least resemblance to the ornamental work of *Christian* Ireland in the ninth century; and even in the case of these two exceptions, the resemblance is little more than in name, as few could see much similarity between the chevron design in Norman architecture and the rude zigzags on the stones in the interior of New Grange. So also with the trumpet-pattern. There seems to be a decided difference in this design, as seen on the earliest bronzes as well as in the first sculpture of Ireland, and as it appears on those objects we know to be of Christian origin, such as the illuminated MSS. of the seventh and eighth centuries, and the oldest of our shrines or other ecclesiastical relics, as well as the sculptured stones of the ninth and tenth centuries.

To follow this design the reader must imagine he has two bands, the edges of which are the double lines forming the spirals, on leaving which the two lines diverge, and, then converging, whirl to a centre where they turn, and, winding back again, diverge and converge as before; thus forming a design the lines of which may be carried on in an infinite series of circles and curves. The space formed by the divergence of the two lines is generally divided by a leaf-shaped form, and gives the curve thus broken a likeness to the mouth of a trumpet. And here it is the difference is seen between the pagan and Christian varieties. With the first (see fig. 27), these beautiful wavy lines which

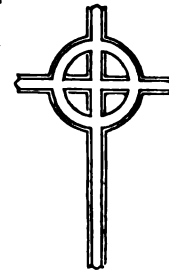


Fig. 21.

“Move in slow curves, voluminous, gradual,”

are the essential element in which the artist delighted; with the second (fig. 22) the curved spaces are treated as secondary to the spiral, and instead of one wheel round to the centre, you have twelve or more. After the twelfth century this design begins to disappear from our art. Its decay and death are contemporary with the ruin of the native schools of learning and art in the country, consequent on the events of the twelfth century; and its gradual disappearance may be traced in monuments whose dates have been satisfactorily ascertained. Between the years 1000 and 1020, a fine example of it was engraved on part of the ornament of the shrine of Molaise. It is not found at all on the shrine of the bell of St. Patrick, nor on the cross of Cong, nor on the stone cross of Tuam. It would be a mistake to suppose that this design is peculiar to Ireland. The earliest modifications of it, in particular, are common on the bronzes of England and Wales, as well as on the silver ornaments found at Norrie's Law.



Fig. 22.

The most perfect example of this design to be found in the Museum of the Royal Irish

Academy is on a small bronze object of an unknown use (fig. 27)—possibly a fragment of a rayed crown, in allusion to the ornament on which Mr. F. W. Burton remarks in a letter to the late Dr. Todd :—

“I wish we could come to some sound conclusion as to the era of this particular variety of the Trumpet ornament, and whether it stands in any real connexion with those forms of the ornament found in early Christian illuminated MSS. of the Ibero-Celtic school. I am inclined to the belief that the bronze work of this object, and of certain weapons and utensils on which ornamentation of a similar character occurs, is of Britanno-Celtic origin, or even manufacture. A high authority here terms this class of work “late Celtic,” meaning thereby also pre-Roman. But whence, then, its marked resemblance to, often identity with, work in the Christian MS. productions of a period so much later? May we think that a peculiar style of ornamentation, common, perhaps, to the two (if there were not more than two) divisions of the Celtic family in these islands remained intact in Ireland or in parts of Britain (for surely in Romanised Britain it must have died out under foreign influence), to bloom afresh when Christianity and, in Britain, national freedom, offered a wider field for its development? On the other hand, the theory held by many, that the bronze objects decorated in this style, or found chiefly in Britain, and nowhere whither they might not have been easily carried from Britain, are of post-Roman times, is equally difficult of digestion; for can it be supposed that the long occupation by Rome failed to introduce the stereotyped, cut-and-dried, classicism of the empire, and to oust all traces of native art; or that this latter, even if revived after the cessation of the Roman sway, would have re-appeared totally untinged by pseudo-classic mannerisms? It is in any case remarkable that neither the weapons and other objects themselves, nor their ornamentation, bear any signs of Roman origin, or distinct traces of Roman influence.”

It seems more than probable that the history of this design is as follows—that is, that it belongs to those Keltic tribes who forced their way into these islands of the Atlantic, and, somewhat isolated here, developed a peculiar system of their own; that till the Roman invasion it lived in Britain and Alba as well as Ireland, and continued in uninterrupted life in Ireland, because this island never formed part of the Roman empire. It predominates over the interlacings and other patterns introduced with Christianity, and is brought back to Great Britain in the illuminated MSS. of the missionaries in the ninth century. It



Fig. 23.

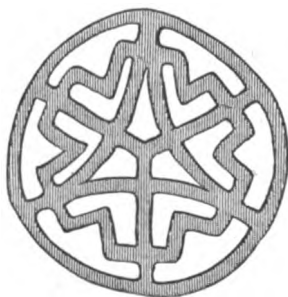


Fig. 24.

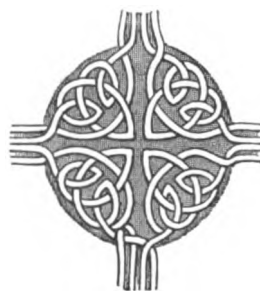


Fig. 25.

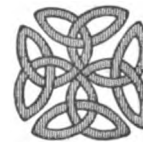


Fig. 26.

gives the stamp of native individuality to the art of Ireland from a pre-Christian period down to the twelfth century, and is found on a bronze pendant in a cromlech in Sligo and the capitals of Cormac's Chapel in Cashel.

The first examples of the interlaced design are perhaps those which occur on a fragment of bone found in a rath near Lucan, and on a stone discovered in a crannoge; also on bones now preserved in the Museum of the Royal Irish Academy. In all these instances, the objects carved do not seem to have been portions of any utensil or implement, but rather mere rough pieces of bone or stone which have been used as material for practising on by native workmen. "These interlacings," Mr. Franks remarks, "may possibly have been introduced with the Christian religion. In a simpler form we find them in

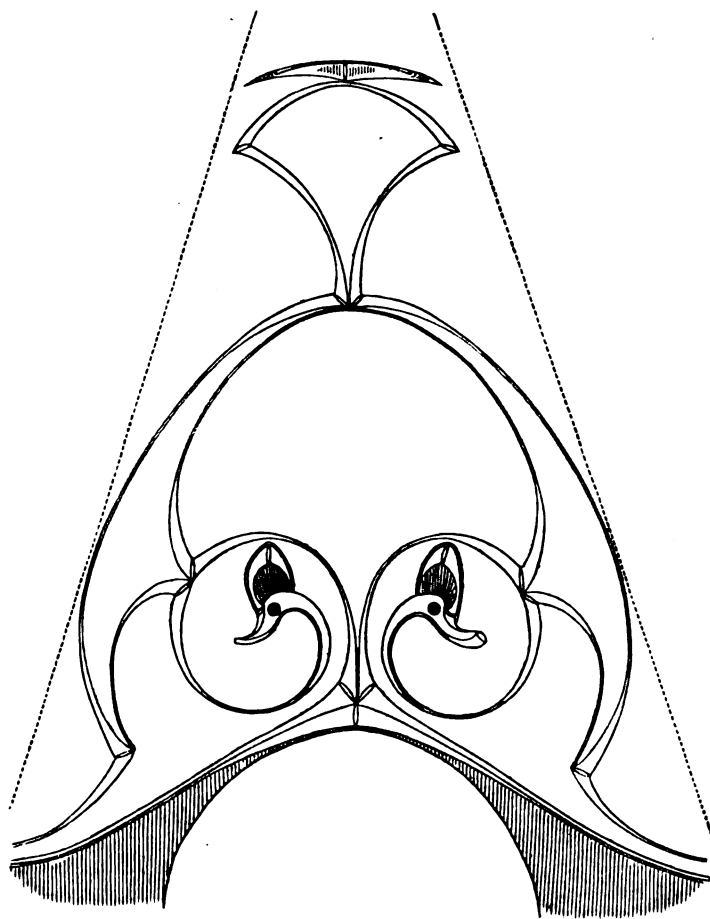


Fig. 27.

Spiral design on a bronze ornament in the Petrie Museum.

Anglo-Saxon designs, and even occasionally in the later Roman mosaic pavements. They are seldom, however, combined with the wavy pattern in England, and then only in the north of England, or in those places where the influence of the Scoti or Irish monks prevailed." "Another peculiarity worthy of remark," he adds, "is the gradual superseding of the divergent spiral designs by the interlaced patterns."

The treatment of natural forms in this art is much the same as that which is found in the illuminated MSS. Serpents, lizards, and dragons are the animal forms most frequently

met with in Celtic art. In such designs as these we find little that is not common to Byzantine, Gothic, and Lombardic art. In one passage where Mr. Ruskin describes thirteenth century art on the Continent, his words would apply with equal truth to this Irish art of the tenth. "The mediæval builders," he says, "could not be content with the dead and meaningless scroll of the classic fillet. The Gothic energy and love of life, mingled with the early religious symbolism, were struggling daily into a more vigorous expression; and they turned the wreathed band into a serpent of three times the length necessary to undulate round the shaft, which, knotting itself into a triple chain, shows at one side of the shaft its tail and head, as if perpetually gliding round and beneath the stalks of the vines."

Animal forms have never yet been found on the pillar stones in Ireland, and only three times on the sepulchral slabs; but they constantly appear on the High crosses of a later date, and are used in the architectural ornament of some of our church doorways. No example of any effort to represent animal life has been found among the pre-Christian remains of Ireland, except the reindeer scratched on one of the bone knives of Slieve na Calliaghe. No such example as that which appears at Maeshowe in Scotland is found among our sepulchral monuments in Ireland.

There is no instance of birds represented on any sculptured monument, excepting the great stone crosses. On the cross of Kells we see a scroll formed of branches of trees, through which birds and deer alternately appear. The dove is seen over the head of Christ on the High cross of Clonmacnois. The carvings on these crosses show here again a marked similarity to the Byzantine and Lombardic architectural ornament on the Continent, where birds, either pecking at fruit or flowers, or standing on either side of a flower or vase, are subjects constantly used as material in decorative art.

All comparative study of national and primitive forms of art seems to show that such local terms as Runic and Hiberno-Celtic, when applied to interlaced patterns, have been too confidently used. Such designs are found in archaic art in most parts of the world, and still appear in the modern work of people in a primitive stage of civilization. But while elsewhere they only occur occasionally among other patterns, more or less beautiful than themselves, they are the most common of all designs in Ireland, and would seem as if they must have been adopted and become stereotyped in the country, from a decided preference for them over others found in common with interlaced work on monuments of ancient art on the Continent. May it not be held, as has been elsewhere suggested,* that the Irish mind found in the execution of such patterns some sympathetic exercise of hand and brain? Some passionate need for an exercise demanding utter concentration of mind must have been at the root of that energy whose finest result is seen in the illuminations of the Book of Kells. For it is no exaggeration to say of this work that—as with the microscopic works of nature, the stronger the magnifying power brought to bear upon it, the more is its perfection revealed—no single false interlacement, no uneven spiral curve, no faintest sign of a trembling hand is ever visible. The exquisite lace-like frame of a leaf when robbed of its green clothing is the nearest thing to such work. In such stern exercise of manual skill, and in the absorption of mind necessary for such labour, may have been found the "dull narcotics numbing pain" of some devoted

* See "Cromlech on Howth," Notes on Irish Ornament.

anchorite; and the art that, like a veil of finest network, is shed over the pages of the sacred writings of the Irish scribe, in its entangled coils and infinite windings, seems to be an effort, whether intentional or not, to express, as to create, a sense of difficulty, and a something incomprehensible, though not confused—meet symbol of our faith and of our life.

The next ornamental design which occurs about this period seems to be of foreign extraction. It is the so-called Greek fret, or gamma-dion, two examples of which are here given (figs. 28, 29) from the stones of Findan and Maelan, who, if rightly identified, died A.D. 800, 848.^a This design, again, which is of common occurrence in our illuminated MSS. and other monuments of our ancient art, cannot be said to be peculiar to our art. It is found, at a very early period, in various countries and among various races, from Yucatan, China, and Egypt, down to the Byzantine period in Europe. But the art-instinct of the Celtic people gave birth to varieties and modifications of this design which are met with in the work of no other people; and by throwing the lines diagonally, which in the original



Fig. 28.



Fig. 29.



Fig. 30.



Fig. 31.



Fig. 32.



Fig. 33.

are at right angles, they made that beautiful pattern so common in its various changes and singular forms on all our ancient monuments. The first example of this design, in our collection, is seen on the stone of Fechnach, who died A.D. 776.^b

To this period, *i. e.*, the ninth century, also belong those stones which show the first examples of the use of animal forms in sculpture. On the stone of Cobthach (see vol. i., figs. 31



Fig. 34.



Fig. 36.



Fig. 37.



Fig. 35.



Fig. 38.

and 32) abbot of Clonmacnois, who died A.D. 807, that curious, lizard-like animal (fig. 35) is three times represented, which was such a favourite among our old scribes, who never ceased to delight in curling and plaiting its long tail. The dog's head (fig. 34) is found on a small

^a Vol. i., figs. 41 and 47.

^b Vol. i., fig. 138.

fragment lately discovered by the Rev. James Graves at the Nunnery Church, Clonmacnois. Fig. 36 is taken from the High cross of Kells.

The next point which demands our attention is the formulæ adopted in the Christian epitaphs of Ireland, *Oroit do* being the most common. Much doubt has been felt as to whether this form *Oroit do* should be translated "pray for," or "a prayer for"—whether, in other words, it represents the Latin verb *orate*, or the Latin substantive *oratio*. In the Antiphonary of Bangor^a there is a collect, "ad horas diei *oratio communis*," commencing "In te dñe speram, non confundar," in the course of which is a clause "*Oratio pro abbate nostro*;" and further on, "*Common oroit dún* :—Custodi nos dñe ut pupillam oculi sub umbra alarum tuarum tege nos; tegere et sc̄ificare digneris omnibus omnipotens d̄s : Pater noster :"—(fol. 342°, r). This is conclusive as to the acceptation of the word "*oroit*" among Irish ecclesiastics *sæculo septimo exeunte*. In the inscription described by Roderic O'Flaherty as engraved on the cumdach or case of the Book of Durrow, "✚ OROIT ACVS BENDACHT CHOLUIMB CHILLE DO FLAVND MACC MAILSECHNAILL DORIG HERENN LASANDERNAD ACUMDDACHSO" (Columb Cille's prayer and blessing for Fland, son of Maelsechnaill, for [the] King of Ireland, by whom this case was made), we see clearly that *oroit* was used as a substantive.

A deep interest is attached to the epitaphs of the early Christians in this country as evidence of the faith that has left its mark on the very rocks and stones yet lying on "the green hills of holy Ireland," and also of the peculiar condition of Christian feeling of which our art, taken as a whole, is expressive, as differing in its tone from that of the Catacombs. In the infancy of the Christian Church all other thoughts seemed lost in the new assurance of faith in a happy resurrection: the first "great joy" with which we are told the disciples returned to Jerusalem when they had seen their Lord carried up into heaven had not yet subsided, and so all the symbols that spoke of this faith, all the art that sprang from it, told only of hope, of peace, of rest, and even of rejoicing, in the thought of death. The emblems of the Passion and the Crucifixion were as yet unknown, but as time passed on—as was observed by a late writer on art in the *Quarterly Review*—other seed was sown, and began to bear fruit in solemn forms and strange meanings, which tell of the changes in kingdoms, and the infusion of new races. The mysticism of a mythology engendered under ruder skies seemed, as it were, to give birth to other forms in art among the Northern races, and other and sadder phases of Christian feeling; and so a decorative art also arose, which is thus described by one of the Benedictine authors of the *Nouveau Traité Diplomatique*: "Les ornements des lettres grises Anglo-saxonnes semblent n'être le fruit que d'imaginations atroces et mélancoliques, jamais d'idées riantes; tout se ressent de la dureté du climat." And in their sepulchral art, not the palm-leaf, or the dove, or the anchor, with the words "requiescit in pace," or "dormivit," are to be seen, but the cross, and the sadder, though still faithful, prayer for intercession.

Thus the formula most frequently found from the seventh to the thirteenth centuries on Irish tombstones—*Oroit do*, or *Bendacht ar, anmain*—asking the intercession of the living for

^a For a history of which see Ulster Journal Arch., vol. i., pp. 168 to 179. The editor has to thank Dr. Reeves for this extract taken from an exquisite copy

of the manuscript in his possession, and which was made for him by the late Mr. Albert Way, aided by Count Porro.

the dead—is of perfectly exceptional occurrence elsewhere. It seems to be in its essential spirit a reflex of a certain phase of Christian faith which existed in the Church of Gaul and Italy from the third to the fifth century, and thus as it were tells us of the period at which Christianity reached our shores—a period when men's minds were moved with questionings as to the passage of the soul after death, and the voice of the Church, long past the innocent faith of childhood, anticipates the cry of our modern poet—

“ Halting where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs,
That slope through darkness up to God,

“ I stretch lame hands of faith and grope
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.”

That the same formula as the Irish, however, appears occasionally in Gaul and Italy can be proved from many examples—such as the “*Ora pro me Rustico vestro*,” on the tomb of St. Rusticus, who was made bishop of Narbonne in 427; or “*Ora pro eis*,” on the tomb of Hermer and Frule, found at Lieusaint, in the department of La Manche; or “*Orate homines pro anima Trasemini*,” on a rude stone tomb of the seventh century, at Mandourel, near Durban, in the department of Aude in South France.

The same formula occurs in England on the Falstone monument,^b in Northumberland, and on the tomb of King Eadulf, crowned in the year 705;^c and on another stone of the eighth century found at Dewsbury, as well as the small slabs or altar-stones of Hartlepool; and in the Runic inscription on the Bewcastle cross—

“ Pray for the high sin of his soul.”

In Wales such a formula is rare. It appears on the corner-stone of a tower belonging to a church near Mitchel Troye, in Monmouthshire, where there is the following inscription:—

✠ “*Orate pro Godefrido et Johanne*.”

In the formulæ “*Vivas in Deo Cristo*,” “*Vivas in eterno*,” occasionally found in the epitaphs of Christians in the Catacombs, there is some resemblance to the Irish. But in these the carver of the inscription himself utters a prayer for the soul of the dead, while in the Irish epitaph the prayers of the living throughout all time are invoked for the dead.

The profession and the family name are seldom mentioned in early Christian inscriptions anywhere.^d There are rare instances of the use of the abbreviated form of *Episcopus*, *EPS*, as on the tomb of Deusdedit (now preserved at Marseilles), who lived at the close of the sixth century,^e and that of St. Calétric, who died about the year 573, whose venerable monument now lies broken and forgotten in a crypt of Notre Dame de Chartres;^f and on the tomb of Bishop Arbogastes, on Mount St. Michel, at Strasburg, who died A.D. 679.^g The title *Præbyter*—or, in the abbreviated form, *PBR*—also appears in a few instances on Gaulish stones from the fifth to the seventh centuries.

^a Le Blant, vol. ii., note, p. 349; vol. i., pp. 304, 463. De Rossi, 534, McCaul, *Christian Epitaphs of the first Six Centuries*, p. 50.

^b Stephen's Runic Monuments, vol. ii., part i., p. 461, *et seq.*

^c Now preserved in the Museum at Alnwick.

VOL. II.

^d Le Blant, *Inscriptions Chrétiennes de la Gaule*, pref., viii., tom. i., p. 127.

^e *Ib.*, vol. ii., p. 348.

^f *Ib.*, p. 307.

^g *Ib.*, p. 463.

Next we have inscriptions in which no personal name whatever is mentioned.

The inscription which may be seen on a marble table in a small chapel belonging to the church of St. Allyre—"Hic requiescunt corpora sanctorum quorum nomina Deus scit"—forms a parallel to the Irish inscriptions, "Ilad in Dechenboir,"^a the tomb of ten men; "vii Romani, "seven Romans;" Orait ar ii Canoin, pray for two canons;"^b and the earliest example of the term *Sci* (on a stone in Aranmór) appears in an inscription of the tenth century quoted by Le Blant.

Another class consists of stones, the inscriptions on which merely contain the name of the person interred, in the nominative case. Many of apparently the oldest stones in Ireland belong to this class. Thirteen of these bear names which appear to have been identified with persons whose deaths occurred A. D. 806, 809, 814, 838, 863, 889, 895, 931, 948, 953, 961, 1262.

No similar instance occurs in Scotland, England, Wales, or Scandinavia, that I have been able to find; but such a formula was in use in the Catacombs and in Gaul. Thus we learn that in the *Cæmeterium S. Calliati*, on the walls of the crypt of St. Lucina, identified by De Rossi as the *cella memoriæ* of St. Sixtus on St. Cecilia, built by St. Fabian about the year 238, the walls are covered with graffiti, or inscriptions which are rudely scratched upon them.^c These, called by De Rossi "the faithful echo of history, and infallible guides through the labyrinth of subterranean galleries," are divisible into three classes. They may be either the mere names of persons, or a prayer or an invocation.

Such an inscription has been found in Gaul on a rude calcareous stone, written in barbarous letters, giving the simple name AUDOLENA. The monument thus inscribed was disinterred at Vienne, in the south of France, when the first excavations were made in the ancient church of St. Peter, when the pavement was raised in a portion of the nave adjoining the apse. In another instance we find the simple name EVTROPIVS upon a small sarcophagus which contained the bones of two persons and a new-born child. This is preserved at Saintes, in the Deuxième Aquitaine; and, judging from the form of the letters, M. Le Blant believes this inscription to belong to the sixth century. As Gaul only offers three instances of such monumental inscriptions, and as there may be some doubt entertained as to whether the Roman graffiti above mentioned were sepulchral in their character, it becomes remarkable that such are as common in Ireland as they are.

The formula "Hic dormit" is found upon a tombstone in the island of Inismurray;^d and it is also evident that either these words were understood, or the word "Requiescit" in those inscriptions merely giving the simple name. In like manner in Scotland the same word seems to be represented by the initial letter R at the close of the Newton stone inscription. In Wales, the usual formula is "Hic jacet"; and the only instance Mr. Westwood is acquainted with of the occurrence of the formula "Requiescit" is on a stone at Hen Eglwys, in Anglesea.

The Welsh formula "Hic jacet" is found in Gaul about the beginning of the fifth century, along with that of "Hic quiescit," "Hic pausat." "Hic quiescit" first appears in Rome in the year 356, and then marks the advent of a new era in Christian inscriptions, and is accompanied by the Christian monogram, and alpha and omega.^e

^a Page 42, *supra*.

^b Page 21, *supra*.

^c See *Roma Sotterranea*, compiled from the works of Commendatore De Rossi, by the Rev. J. S. North-

cote, D. D., and the Rev. W. R. Brownlow, pp. 86, 130.

^d Vol. ii., *supra*, fig. 17.

^e Le Blant. *Ib.*, pref., p. viii. De Rossi, *Inscr. Chr. Rom.*, tom. i., nos. 178, 224.

Short inscriptions are found in the Lapidarian Hall of the Vatican, taken from the Catacombs, with formulæ more closely corresponding to that on the Inismurray stone, such as :—

“ Valeria dormit in pace.
Dormitio Elpidis.
Victorina dormit.
Zoticius hic ad dormiendum.
Gemella dormit in pace.
In pace Dormini dormit.”^a

Such a formula as “Lie Colum mec Mel,” “The stone of Colum, son of Mel”^b “Lie Lugaed macci Menueh,” “The stone of Lugaed, son of Menn,” may fairly be classed with the simple one which consists of merely the name of the person interred, given in the genitive case, where, though omitted, it is evident that the word “lie,” stone, is understood.^c In the Killeen Cormac inscription,^d as well as that at St. Dogmaels, the words are in the genitive singular, governed by some word meaning “sepulchral stone” understood. This is the rule on such ancient Celtic monuments, to which there are but three existing exceptions, on which stones the word *lie* appears, at Inchagoill, Iniscealtra, Kilmalkedar.^e

The parallel to this formula found among the inscriptions of the Roman Catacombs is the use of the term “locus” or “loculus,” which, with “quiescit,” are pagan formulæ adopted by Christians. De Rossi, for instance, gives “Locus Marcelli,” &c., as the place of Marcellus, which appears on the tomb of a sub-deacon who died in the year 563. See Raoul Rochette, *Memoire sur les Antiquités Chrétiennes des Catacombes*, and Morcelli, *de Stilo*, ii. 79. The grave is called the *loculus*, which means a *bier*, feretrum, in quo cadaver mortui depositur, “in which a dead man’s corpse is laid” (see Ducange).

In Wales, on the stone of Brochmael, between Lima and Cernioge, the name is given in the genitive case—Brohemagli; also, at Rouen, on a stone in the Musée d’Antiquités de la Seine Inférieure, is a stone inscribed, “Everini Everi fili.”^f Again, another parallel to the “lie” of the Irish is found in a Latin inscription on a stone in Wales, at Llanhamalwch, between Crickhowel and Brecon: “Johannis Moridie surexit hunc lapidem.” The formula DNS is not found among the 180 inscribed stones of Clonmacnois, but there are three pillar-stones in the south of Ireland, one of which is inscribed DNS on one side, and DÑO on the other; while DÑE occurs on the second stone, and DÑI is found on the Abecedarium pillar-stone at Kilmalkedar; the others on stones at Reask.^g It may be questioned whether either of these is a sepulchral monument. The inscription on the pillar called the Maiden Stone, at Papa Stronsay in the Orkney Islands, appears to be DÑE.^h

A parallel to this formula may be said to appear in the inscription on a stone, now de-

^a See Raoul Rochette, *Tableau des Catacombes*, p. 194.

^b Vol. ii., *supra*, p. 8, fig. 10; p. 10, fig. 11.

^c For examples of inscriptions in the genitive case occurring in Britain, see Llyud’s “*Archæologia Britannica*,” p. 227, half-way down the middle column.

^d Page 2, fig. 1, *supra*.

^e Another example has been discovered, since this Essay went to press, at Killoo.

^f *Arch. Camb.*, vol. ii., 2nd ser., p. 33.

^g See pp. 5, 6, 7, *supra*, and *Memorials of Adare*, p. 154.

^h See *Sculptured Stones of Scotland*, Stuart, vol. i., p. 14, plate 42.

stroyed, which was found in Vaenor parish in Wales, "In nomine $\overline{D}i$ Sumilius;"^a also in the $\overline{D}N\overline{S}$, which is carved on a small cross or pillar-stone at Nevern church, Pembrokeshire; and this latter is the only instance where it is known to occur on a stone carved with Celtic ornamental work of the tenth or eleventh century. These two, however, are not exact parallels, for one is in the genitive case and the other the nominative. Either of these formulæ would express that the stone was placed there in the name of the Lord.

"In nomine Dei," or "Domini," was a dedicatory form in Rome and Gaul. It is found in an inscription given by Bosio, p. 148, and on a fragment of a stone in the pavement of the church of St. Saurin d'Evreux, of the fifth or sixth century. On a golden ornament found at Vienne in the foundations of a church is inscribed $\overline{I}N \overline{D}I \overline{N}$ Gemolane.^b This formula also occurs in inscriptions at Lyons. M. Le Blant is of opinion that it belongs to the fifth or sixth century in Gaul. Thus he gives:—In Dei nomine, No. 412 A; In Christi nomine, Nos. 29, 322, 375, 463; In nomine Domini, No. 162; Dedicavit, No. 257.

After the sixth century, the office once held in the Church by the person entombed is sometimes mentioned in Gaulish epitaphs as deacon, levite, acolyte, lector, ostiarius, episcopus, just as in Ireland, *maer* signifying custodian, and *saer*, carpenter, and *epscop* and $\overline{E}P\overline{S}$ for episcopus, vol. i., fig. 160, $\overline{A}P$ for Apas or Abbas, and \overline{P} or $\overline{P}SPIT$ for presbyter, and *deicola*, deacon, canoin, canons, are occasionally found.

The title of *maer* appears on one tombstone in Clonmacnois, and belongs to an office in the primitive Church of Ireland thus described by Dr. Todd:^c—"We find mention, in connexion with the *familia* of Armagh, of an officer called *maor*, who appears to have been the keeper of certain sacred relics, such as the bell, and book, and crozier of Armagh, and who, in later times at least, held lands from the see, under the tenure of producing these relics when required. As we shall probably have occasion to speak of this officer elsewhere, it may be enough here to say, that in the Annals of Ulster, A.D. 928 (al. 929), we have the following notice of one of these stewards:—'Tuathal, son of Oencan, scribe and bishop of Duleek and of Lusk, and *moer* of the family of Patrick from the mountain southwards, Eheu! immatura aetate quievit.' And again in the same Annals, A.D. 813: 'Feidlimidh, abbot of Cille-moinni, and *moer* of Bregia, from Patrick, chief anchorite, and excellent scribe, ended his life happily.'

"From these brief entries we learn that there were *maors*, or keepers, for the Coarbs of Patrick, in different places where the *familia* of Armagh had churches or landed property; and that these keepers were, sometimes at least, ecclesiastics of the highest order. Besides their more sacred duties of guarding the precious treasures of the church, Dr. O'Donovan thinks that they may have also been the collectors of dues or tribute, payable to the church or bishop in the district to which they were appointed."

The absence of all mention of secular profession or titles of dignity in these inscriptions should not be passed unnoticed. If the identifications suggested for these names be correct, there are in this collection the tombstones of five kings; and yet the title of king is

^a Arch. Camb., 1st series, vol. ii., p. 29. See Mr. Westwood's papers on the Inscribed Stones of Wales. Archæol. Cambrensis, 1st series, vols. i., ii., and iii.; 2nd series, vols. i., ii., iii.; 3rd series, vols. iv., v.,

vi., viii., ix., x., xi.

^b Le Blant, *ib.*, vol. ii., p. 73.

^c St. Patrick, Apostle of Ireland, p. 170.

never added in sepulchral monuments. On this characteristic of early Christian inscriptions, M. Le Blant remarks :^a—"Les designations employées dans les actes de la vie, la mention du nom paternel, de la profession séculière, de la patrie, de la condition civile, étaient exclues de l'inscription; elles faisaient place à un titre que le défunt recevait seul entre tous les fidèles nommés sur l'épithaphe, celui du serviteur de Dieu." "Et si adhuc in carne positi et renati in Christo, non sumus Græcus et Barbarus, servus et liber, masculus et femina, sed omnes in eo unum sumus, quanto magis quum corruptivum hoc induerit incorruptionem et mortale hoc induerit immortalitatem."—Hieron., *Epist.* lxxv., ad Theodoram viduam, § 2. Personal epithets occur, though rarely, in these inscriptions: thus we have Bran the black, Cairpre the bent, Colman the poor, Bran the pilgrim.

We must now pass on from the subject of the sepulchral inscriptions of Ireland to such as are either dedicatory or commemorative. The first form of monument to be considered, after leaving the subject of the inscribed tombstone, is the pillar-stone and High cross, so many examples of which may be seen in Ireland, Scotland, and England, sometimes with and sometimes without sculpture. There seems to be no evidence to prove that these crosses were ever intended as sepulchral monuments. The cross in Kells churchyard, inscribed "Patricii et Columbæ crux," was evidently erected in commemoration of these saints, many centuries after their decease. One of the high crosses at Clonmacnois—which, as the inscription proves, was erected by Abbot Colman, in memory of King Flann O'Melaghlin—when alluded to by the Annalists, is spoken of as the High cross, or the Cross of the Scriptures;^b while the mortuary chapel at which the kings of this family lay buried stood at some distance in the cemetery of Clonmacnois. The cross of Tuam certainly did not mark the grave of the great king whose name is inscribed upon it, since we know that he was buried beside the high altar at Clonmacnois. Some of these crosses may have been merely memorial, but most of them would appear to have been terminal, marking the bounds of the sanctuary, such as the cross that rises in the middle of the river Blackwater, running by St. Kieran's sanctuary, at Castlekieran, in Meath, outside the cemetery.

Girth cross, at Dull, is also a terminal cross; and Maclean's cross, at Iona, is on the wayside. In St. Oran's chapel at Iona we have the cross of Lachlan, but his tomb may be seen in the cathedral.^c The inscription on the pillar-stone of Killnasaggart states that Ternoc, son of Ciaran, bequeathed a place under the protection of St. Peter, which was marked by this pillar-stone; and the true object of these noble monuments, too striking in appearance to be in harmony with the humble sepulchral usages of the early Christians, is set plainly in the inscription on the Ruthwell cross. They were signs which men might see from afar, set to mark the boundary of the sanctuary; and within their shadow the fugitive or the penitent could find safety and repose. One faced north, the other east, the others south and west. For such a purpose, no fitter symbol could be chosen than the symbol of our faith. The verses inscribed on the Ruthwell cross are those extracted from the Dream of the Holy Rood, in which the cross, addressing the sleeper, tells the purpose for which it was first uplifted:—

^a Préf., pp. lxxviii. and lxxix.

^b See vol. i., *supra*, pl. xxxiii.

^c See Sculptured Stones of Scotland, vol. ii., pages 2 and 27.

CHRISTIAN INSCRIPTIONS.

Then the young hero prepared himself
 That was Almighty God ;
 Strong and firm of mood
 He mounted the lofty cross,
 Courageously in the sight of many.

.

I raised the powerful King,
 The lord of the heavens ;
 I dared not fall down.

.

They revealed us both together,
 I was all stained with blood
 Poured from the man's side.

.

*Christ was on the cross
 And thither hastening
 Men came from afar
 Unto the noble one.*
 I beheld that all
 With sorrow I was overwhelmed.

.

I was all wounded with shafts.
 They laid him down limb-weary ;
 They stood at the corpse's head ;
 They beheld the Lord of heaven.

.

These words taken from an Anglo-Saxon poem written before the tenth century, and carved on a terminal cross, at or about that period, tell very plainly that such a monument was raised, not as a sepulchral stone, but that men, seeing it from afar, might come to Him.

Only seven of these High crosses of Ireland are inscribed. They are to be seen at Delgany, Kells, Monasterboice, Clonmacnois, Tuam, and Cong. The inscriptions on the two first crosses give no clue to their date, but the names mentioned in those on the other six have been identified. They are:—King Flann Mac Maelsechlain; Colman, Abbot of Clonmacnois; Muiredach, Abbot of Monasterboice; King Turlough O'Connor; Aed Oissen, Abbot of Cong; Gillachrist O'Tuahail; Nichol and Gillibert O'Dubthaig. The histories of these kings and ecclesiastics, and the periods at which they lived and died, are all established firmly by the ancient records of the country.

If we follow out the system already laid down, of deciding the periods of the *un-dated* monuments by comparison with those the date of which has been approximately fixed, the result is that all these high sculptured crosses were executed after the close of the ninth century. The series of dated examples beginning with the High cross of Clonmacnois (A. D. 914), and ending with that of Tuam (A. D. 1123), proves that the native school of sculpture reached its highest perfection, and was at the same time gradually divesting itself of much

of its primitive and merely local character, in the twelfth century.* It is true that some writers have doubted whether such chisel work could have been executed in north-western Europe, or even in Gaul, at so early a date as 900; but upon this question Dr. Petrie has remarked—"That the chisel was an implement generally known to mankind, not only in the so-called Iron Period, but also in the earlier Bronze and Stone Ages, is well known to all European antiquaries; and characteristic specimens of such implements, belonging to those different periods, have been found in numbers in Ireland. Of work executed with such tools in early periods we have examples in the stone found at Dowth, in 1687, and described and figured by Dr. Molyneux; in the stone now preserved in the Royal Irish Academy Museum; in the carvings on one of the sides supporting stones of a cromlech at Killiney; in the carvings at New Grange, Dowth, and Slieve na Calliaghe: and in the early Christian period we have the cuttings on the early pillar-stones, and the squared stones of the doorways of such oratories as Gallarus and Duleek—buildings which there is every reason to believe were erected before the tenth century." This work is, however, merely incised, and it is clear that such merely incised work as is here referred to may be divided by a broad line from sculpture such as is seen in the High crosses of Ireland, Scotland, and the north of England. A new development in art is felt to have arisen when, in addition to incised patterns, we find raised work—under cutting and figures carved in bold relief. In the history of the art of building in these countries it seems desirable to preserve a like distinction between dry stone walls and cemented masonry. In stone-cutting, where the pattern is merely sunk in the stone, the work may or may not be executed by means of an implement of stone or flint; but a metal chisel and fine-edged and pointed metal tools seem essential to the sculptor of figures in relief and with minute detail. Such work gives evidence of innovation, implying progress in other arts besides sculpture; and we cannot be too careful in sifting the evidence from which conclusions are drawn as to the early date of monuments on which such work is seen. If only one inscribed and dated monument remained in the three countries of Ireland, Scotland, and Wales, that one should be looked to as the standing-point from which conclusions as to the age of the others might be drawn. In the High crosses of Clonmacnois, Monasterboice, Tuam, and Cong, the inscription is supported by historic evidence. The name carved is also recorded in the Annals; the interment of the individual noticed in the poems on the cemetery where

* Twenty-three of such crosses in Ireland have been illustrated by Mr. O'Neill. They are:—

- | | | | |
|-----------------|------------------|---|------------|
| 1. | Killamery, . . . | Richly ornamented at both sides. | Kilkenny. |
| 2. | Dunnamaggan, | Merely a plain chevron border on one side, and a crucifixion on the other, with a bishop's figure on the shaft. | Do. |
| 3, 4. | Kilkispeen, . . | Two crosses, richly ornamented. | Tipperary. |
| 5, 6, 7. | Ullard, . . . | Three crosses, richly ornamented, bearing crucifixions. | Carlow. |
| 8, 9. | Monasterboice, | Two crosses, richly ornamented, one inscribed. | Louth. |
| 10. | Tuam, . . . | Ornamented and inscribed. | Galway. |
| 11. | Termonfechin, | Ornamented. | Louth. |
| 12. | Moone Abbey, | Ornament. | Kildare. |
| 13, 14. | Clonmacnois, . | Ornamented, one inscribed. | King's Co. |
| 15. | Kilkieran, . . | Latin cross. | Kilkenny. |
| 16, 17, 18, 19. | At Kells, . . . | Ornamented, one inscribed. | Meath. |
| 20, 21. | Arboe, . . . | Richly ornamented at both sides. | Tyrone. |
| 22, 23. | Armagh, . . . | Portions of crosses. | Armagh. |

the inscription is found, and the art with which the stone is enriched, is found to correspond with examples of equal excellence in other branches of art, so that the monument falls into a natural place as one among many results of a time of considerable intellectual vigour.

Since it has been thus established that these High crosses in Ireland date from the tenth to the twelfth centuries, a question arises in the student's mind as to the general accuracy of the dates attributed by Scottish and Northern antiquaries to sculpture of a similar kind in Scotland and the north of England. It may yet be found desirable to ask them to reconsider their conclusions.* Once having established how little, and yet how much, of truth is to be attained as to dates in Ireland, these few facts may be referred to in forming theories as to the work of people still more remote from the well-spring of all Christian art in Italy. As in the sixth and seventh centuries Ireland became the stepping-stone of the Christian faith in its passage from the Continent to the Northern islands, so after the reign of Charlemagne we find her become one road by which art and literature pursued their toilsome path to colder, ruder, though not less worthy homes.

The shafts of these Irish High crosses^b are divided into panels—some scenes from Scripture, illustrating the life of Christ, or events in the Old Testament symbolical of the great realities of Life and truths of our religion: Temptation and Fall, Redemption and Final Judgment. The scenes as yet deciphered from these worn sculptured stones of Ireland, or in the miniatures of her MSS., are familiar to the student of early Christian art elsewhere—the Tree of Knowledge; the Ark; Moses, his arms upheld in prayer; the Dedication of the Temple; the Judgment of Solomon; Daniel in the lions' den; the Evangelical Symbols, and the Four Evangelists; the Temptation of Christ; His entry into Jerusalem; Pilate washing his hands; the Mocking of Christ; the Crucifixion; the Triumph of Christ, and the Last Judgment.

But in addition to these stereotyped subjects, treated in the usual conventional way, there are occasional groups which seem to be illustrations of local events, such as the funeral procession on the cross at Kilkispeen, and the stag hunt on one of the Kells crosses.

Before we leave the subject of the sculptured and inscribed stones of Ireland, it may be well to compare the art of this country with that of Scotland and England, and strive to discover what are the points that distinguish it from contemporary work elsewhere.

Much has been said and written to prove the identity of the schools which produced the Scotch, the so-called Anglo-Saxon, the Manx, and the Welsh sculptured stones, with the Irish. In all, we do indeed find the same ornamental material used, interlacings, trumpet patterns, diagonal patterns, serpents, etc.; but this similarity in detail proves nothing further than inter-communication. So total a dissimilarity of spirit and feeling for art exists in the works of these different countries, that it becomes impossible to conceive their productions as belonging to the same school. It would be difficult to find two works of art more different in

* For instance, we cannot but feel tempted to question the date suggested by Dr. John Stuart for the cross at Bewcastle in Cumberland (see *Sculptured Stones of Scotland*, vol. ii., pp. 17, 18); at Soroby, in islands of Tiree and Coll, *ib.*, p. 28; at Warkworth, pl. lxxxii., fig. 1, p. 42; the Monk's stone, near Tynemouth, pls. lxxxiii.-iv., p. 43; fragments at Hexham, in Northumberland, pls. xliiii.-iv., p. 49.

^b It is to be lamented that these fine monuments are fast perishing before any complete record of them has been made. Mr. O'Neill has done much; but much still remains to be done. It is most desirable that a collection of photographs, such as those made by Lord Dunraven, of the ecclesiastical buildings of Ireland, should be formed—with enlarged views of the separate groups represented in the panels. If any leading man

character than the simple form of the cross of Ualla and the barbarous extravagance of the Scotch slab at Halkirk in Caithness.^a Something more than archæology is required to perceive this. To the mere archæologist antiquity is everything, and art nothing; but the mind of the great man who formed this collection was one of wider grasp, and such a mind as his is required to perceive the qualities which form the essential elements and the individuality of Irish art. It is not in the quantity, it is not even in the nature of ornamental detail, that true merit lies: it is in its use, and in that indefinable quality which, for want of a better word, we term feeling. It is unreasonable to call sculpture, however perfect, which is merely encrusted on an object, ornament.^b Decoration is beautiful only when found in its right place, when adding to the effect of the fundamental form to be adorned; and when held in subordination and subjection to the primary idea, a noble reserve of power is felt to exist, which comes forth at the right time, and in the right place, to aid in the expression of the essential elements of the subject, emphasising its important points, and adding clearness to the beauty of its outline. To take an illustration from another art, we find that a great musician may lead the simplest theme through many labyrinths of delightful sound, and the thread of melody is never lost; while the inferior artist loses it in torrents of notes. Redundance without self-restraint in all things leads to failure, and there is no delight in beauty which will not lose its freshness unless wisely governed. In the practice of all art, Shakespeare's words should be our guide: "But use all gently; for in the very torrent, tempest, and, as I may say, the whirlwind of passion, you must acquire and beget a *temperance* that may give it smoothness."

It is in such qualities that the Manx, Welsh, and some of the Scottish stones are so deficient, as compared with the work upon the slabs of Clonmacnois and Durrow; and the conclusion our experience would point to is that such art out of Ireland belongs to much the same date as that seen in this country, but is in no essential element Irish, and merely belongs to a style which overspread the three countries in the ninth and tenth centuries, and which attained a more beautiful result in Ireland, because in the hands of a people possessed of a singularly fine artistic instinct.

In the fourth form of stone-monument bearing inscriptions, the ornamented doorways of Freshford, Killeeshin, and Monaincha may be classed. The names contained in these have not been identified; but judging from the architecture of these doorways, there can be little doubt that they belong to the eleventh and twelfth centuries. Besides these, there are many instances in Ireland of churches, into the walls of which inscribed stones have been built—in many cases, if not all, at some period subsequent to the foundation of the church. Such inscriptions occur in St. Benen's, Kill Enda and St. Breacan's churches, in Aran, in Termonfechin, in Louth.

Another form of stone monument remains to be noticed, which, though generally merely marked with a cross, seems also, at times, to have borne an inscription; these were small mass stones, and are of two kinds. The first are generally meteoric stones, and are roundish, but

in the country would now arise to follow in Lord Dunraven's footsteps, these remarkable monuments and all the lessons they convey might yet be saved from oblivion.

^a See Stuart's *Sculptured Stones of Scotland*, vol. ii., pl. 79, p. 40.

^b See *Treatment of Ornament* in "The Stones of Venice," vol. i., pp. 230, 251.

never perfectly globular, of a flattened convex form on their upper and under faces, varying in diameter from two inches and a-half to five inches. This stone of Bràn the pilgrim, in Aran, is the only one of this class on which an inscription has been found (see fig. 26, plate xii.) Such stones are believed, to the present day, to be possessed of miraculous properties for healing sicknesses, and are used for swearing on, and also as maledictive stones. This latter was an ancient pagan practice in use among the Lusitanian, as well as the insular Celts, and is still carried on among the inhabitants of Inismurray, off the coast of Sligo.* In the legend of King Cormac, who in the first century of the Christian era is said to have declared the one true God, it is related of the Druids that

“ They loosed their curse against the king,
They cursed him in his flesh and bones ;
And daily in their mystic ring
They turned the maledictive stones.”^b

Such stones, Petrie suggests, were also preserved as memorials left by the early missionaries, to aid in preserving the memory of their labours, and keeping alive devout feelings among the people. This seems borne out by a passage in the Book of Lecan, which states that Aire,

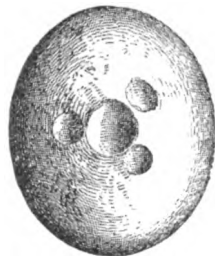


Fig. 39.



Fig. 40.

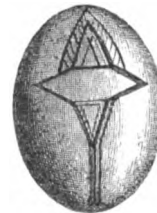


Fig. 41.

son of Forba, who died A. D. 737, had a son, Erna, or Hierne, “who left no heirs but mass stones.” There is a curious legend which was related to Dr. Petrie by O’Curry, of an aerolite or black stone which fell from heaven on the altar before St. Declan, when he was returning from Rome. “And he had great courage against the gentiles through the power of this stone, and had it carried home.” From such legends as these it has been also suggested by Dr. Petrie that these stones may have been borne by pilgrims from the Holy Land, or else brought into the country by foreign monks, who came in such crowds to Ireland in the fifth century.

Seven examples of such stones may be seen in the Museum of the Royal Irish Academy, of which the three following illustrations present the most remarkable forms. The first, found near the church of Trummery, in Antrim, is of sandstone, and measures four and a-half inches long and one and seven-eighths of an inch thick. On one side it has four indentations, like finger-marks, and upon the other the figure of a cross cut into the stone. Fig. 41 is a shale nodule, four inches long, has a peculiar form of cross marked on one side, and is plain on the other. Fig. 40 is also apparently a shale nodule ; it is two inches and three-quarters in diameter, and in figure

* See Letter from Dr. O’Donovan, MS. Collections for Ordnance Survey, Library, R. I. A.

^b Samuel Ferguson, *Lays of the Western Gael*, p. 54.

resembles a sling stone. Upon the face shown in the cut may be seen a number of raised lines forming an irregular, but by no means unornamental, figure. On the obverse is a cross carved in relief, the arms of equal length and extending to the edge of the stone.

The second class are small *flat* stones, called altar stones, such as were in use in the early Christian Church from the fourth century,^a and introduced when first an order had gone forth from Pope Sylvester, A.D. 314 to 335, that altars should be made of stone; and when it was sometimes found inconvenient to have large slabs of stone,^b this small square slab was substituted.^c It was called the *ara*, or altar stone, and it is said that St. Ambrose, who died in 397, used such an altar stone in a private house in Rome. They were consecrated stones laid on unconsecrated altars when celebrating mass, or when access to a consecrated altar was impossible. The ancient canons were so strict regarding their use, that no priest durst celebrate the holy mysteries unless on such. It was required that they should be of sufficient size to hold the chalice and Host, and were generally nine inches square; while the five crosses, symbolic of the Saviour's wounds, were engraved upon the surface.

One example of an inscribed stone yet remains to be noticed, which was first described by

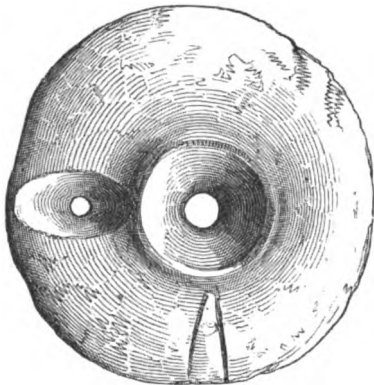


Fig. 42.



Fig. 43.

Dr. Petrie as an instance of the simple customs of the times, the stone having been originally a quern or hand-mill stone.

"The antiquity of querns, or hand-mills (*lámh-bróin*), in Ireland," as we learn from Sir

^a In the writings of St. Ambrose there are the following notices of altar stones:—

In the *Exhortatio Virginitatis*, lib. unic., cap. 14, speaking of a church at the consecration of which this discourse was preached, he says: "*Deprecor ut supra hanc domum tuam, supra hæc altaria quæ hodie dedicantur, supra hos lapides spirituales quibus sensibile tibi in singulis templum sacratur,*" etc. And again, in the *Sacramentis*, lib. iv., cap. 2, and lib. v., cap. 2: "*Quid est altare nisi forma corporis Christi,*" the resemblance, as explained in the Editor's note, consisting in this, that "*Christus in corpore suo tan-*

quam in ara sacra perpetuum ac jure sacrificium Patri obtulit."

^b See *Obits and Martyrology of Christ's Church*, Introduction, pp. xx. to xxii.

^c Before the time of Sylvester altars were made of wood, and in the form of tables. One of this kind is preserved as a relic in the Basilica of St. Praxedis at Rome, which the tradition of that church says was used by St. Peter. Another also is kept in the church of St. John Lateran; it is an oblong, like the leaf of a table of cedar wood, which also is said to have been used by St. Peter.

Wm. Wilde, "is very great; yet they continue in use to the present day." The accompanying illustrations give examples of the various forms which are found in Ireland. Fig. 42 was discovered in the River Dee, in Ballygowen, county of Louth. Fig. 43 was brought from a lake-dwelling, or crannoge, in Roughan Lake, near Dungannon, county of Tyrone; and this example measures eighteen inches in diameter and two and a-half inches in thickness. The handle was placed in one of the arms of the cross. It is of sandstone, and the ornament in high relief.

With this hand-mill, or quern, we must now conclude the subject of the inscribed stones of Ireland, and pass on to that of metal-work.

The cumdach, or book shrine, appears to be of rare occurrence save in Ireland. Elsewhere we find that the sacred writings had splendid bindings; one side, at least, being often of silver or gold, studded with jewels, so that the book thus covered added to the general splendour of the altar on which they were placed. But a different sentiment seemed at work in Ireland, where the book was held as a sacred heirloom by the successors of the patron saint, whose memory they had cherished for 500 years. Here the old book was left untouched, as something whose value could not be increased by gold or precious stones; but a box was made on which was lavished all the artist's skill, and in this the sacred relic was preserved. One case, that called the Cathach, was fastened so that the book was sealed from view; and into the minds of its possessors, the chieftains of Tirconnell, a superstitious fear was instilled that some great calamity would befall them were the case once opened. Such precautions may be accounted for by the worn condition of the manuscript, and by the fact that its keepers were not ecclesiastics, but chieftains who had the shrine carried before them in battle by one who wore it as a breast-plate.

The first cumdach we read of, the date of which can be fixed by any historical authority, is that the inscription on which has been already alluded to. It was made for the Book of Durrow, by the King of Ireland, Flann Sinna, son of Malachy, who reigned between the years 877 and 916. This is now lost, but was seen by Roderic O'Flaherty in 1677, who wrote the following memorandum on the fly-leaf of the gospel it was made to enshrine, now in the Library of Trinity College, Dublin:—

Inscriptio Hibernicis literis incisa cruci argenteæ in operimento hujus Libri in transversa crucis parte nomen artificis indicat; et in longitudine tribus lineis a sinistra et totidem dextra, ut sequitur:—

✚ OROIT ACVS BENDACHT CHOLUIMB CHILLE DO FLAVND MACC
MAILSECHNAILL DORIG HERENN LASANDERNAD ACUMDDACHSO

(Colomb Cille's prayer and blessing for Fland, son of Maelsechnaill, for (the) King of Ireland, by whom this case was made.)

The next cumdach recorded is that which was made in the beginning of the tenth century for the manuscript now known as the Book of Armagh, and which contains several ecclesiastical writings, as well as the whole of the New Testament. It was called the Canon of Patrick; and in the Annals of the Four Masters we read:—"A. D. 937. Canoin-Phadraig was covered by Donnchadh, son of Flann, King of Ireland." The same authorities also allude to the cumdach of the Book of Kells, in the following passage:—"A. D. 1006. The Great Gospel of Colum Cille was stolen at night from the western erdomh of the Great Church of Ceannanus. This was the principal relic of the Western world, on account of

its singular cover; and it was found after twenty nights and two months, its gold having been stolen off it, and a sod over it."

The following is a list of the Irish cumdachs of which anything is known, from which it is evident that the custom of making these cumdachs prevailed in Ireland from the ninth to the sixteenth century. The three first and oldest have unfortunately disappeared:—

1. The Cumdach of the Book of Durrow, A.D. 877 to 914.
2. The Cumdach of the Book of Armagh, A.D. 938.
3. The Cumdach of the Book of Kells, A.D. 1007.
4. The Cumdach of Molaise's Gospels, A.D. 1000 to 1025.
5. The Cumdach of the Stowe Missal, A.D. 1023 to 1064.
6. The Cumdach of Columba's Psalter (called the Cathach), A.D. 1038 to 1106.
7. The Cumdach of Dimma's Book, A.D. 1150 to 1220.
8. The Cumdach of St. Patrick's Gospels (called Domnach Airgid), . . A.D. 1319 to 1353.
9. The Cumdach of Cairnech's Calendar (called Miosach), A.D. 1534.

These boxes vary in size from nine and a-half to five and a-half inches in length; and that which contained the Book of Kells must have been one foot long. In five instances out of the seven these works have been ordered by the King of Ireland, or occasionally chieftain of the district, and executed by an artist—himself an ecclesiastic—belonging to the church where the sacred book had been an heirloom.^a

The cumdachs are of various materials: that of Durrow is described as having been of plated silver: that which was made to contain the Book of Armagh is not described: that of Kells seems to have been plated with gold:^b that of Molaise is bronze, plated with silver: that of the Cathach and Dimma's Book, brass plated with silver; the foundation generally bronze or brass, but in one instance, that of the Domnach Airgid, it is of yew-wood.^c On the Continent a few instances of such cases for books have been found. In the Basilica of Monza the shrine of the Book of the Gospels is preserved, which was given by Theodolinda, Queen of the Lombards, in the year 616; and the top of a book shrine may be seen in the Museum of the Louvre, which is believed to be older than the twelfth century. A shrine for a prayer-book, A.D. 1000, may also be seen in the same Museum; and in the Royal Library of Munich is a shrine of the Gospels, which formerly belonged to the Abbey of St. Emerau, at Ratisbon, of the year 870, and another shrine of the Gospels, which belonged to the Emperor Henry II.

^a The artisan, or "cerd," seems to have been in some instances an hereditary officer belonging to the monastery; and Sitric Mac Aeda, the silversmith who executed the cumdach of the Cathach, belonged to a family who were hereditary mechanics in Kells. In one of the Irish Charters in the Book of Kells we read of the purchase of the house of the *Cerd*, i.e., the artisan, Mac Aeda, and of the price, an ounce of gold, being given to Flann, his son.—See *Miscellany of Irish Archæological Society*, pp. 130–140.

^b Petrie, *Eocl. Arch.*, pp. 55, 205, 230, 436.

^c These cumdachs were sometimes hung round the neck, and worn as breastplates, as we find was the prac-

tice with the Cathach of the O'Donnells. Such portable reliquaries, then, belong to the class styled *Encolpia*. The use of such dates back to a very early period, as we learn from the Abbé Martigny, who refers to the *Encolpia* mentioned by Nicephorus, patriarch of Constantinople, in his refutation of the Iconoclasts. The custom which still prevails in Ireland, of swearing on sacred books or relics, also dates back to a very early antiquity. It is related by Jean Diaire (Vit. S. Greg. iv. 7) that the people of Ravenna, in the time of Gregory the Great, laid their hands upon the relics of the saint as they swore in the church of S. Apollinaris. (Martigny, *Dictionnaire des Antiquités Chrétiennes*, p. 577.)

Among the relics held in highest estimation among the Irish were the little iron hand-bells of the first teachers of Christianity in the country. These, when worn and useless, were enshrined in cases made in the form of the bell and adorned with gold and precious stones; and, as in the case of the book-shrines, probably executed about 400 or 500 years after the death of the saint to whom the bell belonged. A comparison between the bell of Cumascach, son of Ailill, and that of St. Patrick, which belonged to the church of Armagh, bears witness at once to the progress in the art of bell-making between the fifth and ninth centuries;—the one being of iron sheets riveted together, and of the rudest possible workmanship, and quadrangular; the other rounded and without rivets, and of beautifully cast bronze.

Mr. Ellacombe, in his valuable essay on ecclesiastical hand-bells,^a has shown how numerous are the allusions to them in the works of the early writers of England, Scotland, and Ireland. He proves that as early as the sixth and seventh centuries they were constantly used in these islands. Six such hand-bells of the early Welsh Church are described and illustrated by this writer, and twelve in Scotland; while he alludes to or describes fifty-three Irish examples, and one in Switzerland—the bell of St. Gall, the companion of Columbanus; one in France, that of St. Godeberte in Noyon; and one at Stival, in Brittany.

Thirteen crosiers of Irish ecclesiastics are still preserved (two of which are Limoges work), eleven are work of the Celtic school. Three appear to be work of the eleventh and twelfth centuries, and bear Irish inscriptions; they have, therefore, been included among the antiquities described in this volume. They belonged to the churches of Tedavnet, Kells, and Lismore, and all appear to have been made as cases or coverings for the original staff of the saint—Dimpna,^b Columba, or Carthach—who founded the church to which they belonged. These names do not occur in the inscriptions; but we have, instead, those of the artist who made the covering for the staff, and of the bishop for whose use it was made. These Irish crosiers thus partake of the nature of shrines for the relic, and inclose the simple walking-stick, with a crook handle, of the founder, which had been preserved in the church for many centuries before, just as the bell covers and book covers above mentioned inclose the relics of an earlier age.^c In the primitive Church on the Continent the custom was to have pastoral staves of wood, generally of cypress; these were afterwards made with golden ornaments, and finally entirely of metal, often silver. No example of a crosier in the form adopted in the east—not crooked, but shaped like a letter T—has been found in Ireland; and the probability is that the hook-shaped handle was the earliest form in use in this country. The “crook-like” staff of the first Christian missionaries is alluded to in an ancient prophecy preserved by the Scholiast on Fiacc’s Hymn (see Todd’s *Life of St. Patrick*); and the oldest representations of crosiers preserve the same form. One may be seen on the side of the box of the Stowe Missal, and a second on the accompanying bas-relief on the tympanum of the Priest’s House at Glendalough; another, carved on the side of the ancient doorway of Maghera. In the

^a See *Church Bells of Devon*, chap. vii., p. 297, *Tintinnabula*.

^b The crosiers of abbesses were invariably furnished with a veil which hung floating from them like an ornamented flag. This veil—a token that their authority was of a secret and subordinate nature—was originally a mark of the crosier of the abbot as dis-

tinguished from that of the bishop. (See Dr. Milner’s *Essay*, p. 38, *Archæologia*, vol. xvii.)

^c In another instance, also, the shrine of St. Lachtin’s arm, the ancient wooden case which contained the hand, as far as the wrist, is still preserved within the silver case.

croisiers of Cashel and Glendalough the form is different, the top being bent to a circle and filled in with ornamental figures—a type belonging to the croisiers manufactured in large numbers at Limoges. The Four Masters mention the crozier of Felim, Bishop of Cashel, at the year 840; crozier of Ciaran, A. D. 844; of Slane, 946. There is no proof that these were more than the wooden staves of the saints,^a which, however, seem to have been furnished with sharp points at the end, like an alpenstock, and to have proved formidable weapons: as in the case of that with which Ciaran wounded Felim, so that he did not recover through life, and that with which St. Patrick accidentally pierced the foot of King Aengus.^b In the *Life of Columba* by Adamnan, the croisiers of Cainnech, Columba, Donnan, and Fillan are alluded to; that of Columba was preserved at Durrow. The yellow staff of Tuam probably derived its name from the golden ornamented case with which it was covered; and there can be no doubt that the staff of Jesus was also a metal crozier. St. Bernard, in his *Life of Malachy*, speaks of it as one of the insignia of the see of Armagh, in the following passage^c:—

“Porro Nigellus, videns sibi imminere fugam, tulit secum insignia quædam sedis illius, textum scilicet Evangeliorum, qui fuit beati Patricii, baculumque auro tectum, et gemmis pretiosissimis adornatum, quem nominant baculum Jesu, eo quod ipse Dominus (ut fert opinio) cum suis manibus tenuerit, atque formaverit.”

The period at which this the oldest metal covered crozier in Ireland was made, and thus adorned with gold and precious stones, can only be surmised from a statement made in a note on an ancient Irish poem by St. Fiech, which Colgan has published as the first *Life of St. Patrick*, the annotations on which were written in the ninth century. Here it is stated that St. Tassach, otherwise Thassachus or Assicus, said to have lived in the fifth century, was skilled in the art of a goldsmith, and that this crozier was by him first adorned with a precious covering. From this passage it may with safety be concluded that in the writer's lifetime, at all events, such a crozier was in existence, that is, about the year 844, when Ferdomnach, scribe of the *Book of Armagh*, died.^d

The pastoral staff of an archbishop is not a hooked crozier, but a processional cross, such as that now called the cross of Cong, which was made in 1123 for the Archbishop of Tuam, and which is at once a processional cross and a reliquary. The cross, two feet six inches in height, was fixed upon a pole and carried in procession before a metropolitan in certain places, to show that he claimed jurisdiction there. The Abbé Martigny observes,^e “Ces croix furent décorées avec une grande magnificence, comme celle qui passe pour être l'œuvre de S. Agnellus, évêque de Ravenne, et qui probablement lui est postérieure;” and refers to a curious one published by Buonarruoti (*Vetri*, tav. I, n. i.), in the centre of which is the Good Shepherd surrounded by medallions representing scenes from the Old Testament.

The chalice does not appear to have been considered so important a part of the furniture of

^a Like that of St. Severinus, Bishop of Cologne, who died in the year 400, which served him as a walking-stick (*Greg. Turon.*, l. i., de *Mir. S. Martini*), or of St. Bernard of Clairvaux, in the twelfth century, which was preserved, till the late Revolution, in the monastery of Afflingham, near Bruxelles.

^b *Todd's Life of Patrick*, pp. 467, 468.

^c *Life of Malachy*, c. xii.; *Opp. Ed. Bened.*, vol.

ii., c. 677. *Gir. Camb.*, “*Top. Hib.*,” part iii., c. xxxiv.

^d See *Obits and Martyrology of Christ Church*, Introduction, p. xiv., where Dr. Todd has collected all the records of this crozier of St. Patrick, called the Staff of Jesus.

^e *Dict. des Antiq. Chrét.*, p. 187. Ciampini, “*Vet. Mon.*,” xi., tab. 14.

the primitive Irish Church as the bell, the crosier, and the book, so often enumerated as the gifts or bequests of the founder to his church. One of the few notices we have met with of chalices is that legend in the Life of St. Patrick, which states that, when Ailill, his servant, required of him sacred vessels for the service of his church, then, "the holy prelate, divinely instructed, pointed out to the presbyter, in a certain stone cave of wonderful workmanship, an altar under ground, having on its four corners four chalices of glass."^a Two examples are still in existence of glass chalices, one of which, in the church of Sta. Anastasia, in Rome, is said to have belonged to St. Jerome.^b

The earliest notices of metal chalices in Ireland appear to be those which are referred to in Keating's History of Ireland,^c where it is stated that in the reign of Flann Sinna (A. D. 877 to 914), Cormac Mac Cullinain, King-Bishop of Cashel, bestowed a gold and silver chalice on Lismore, and bequeathed a gold and silver chalice to Cashel. In the year 1125, we read that "a silver chalice with a burnishing of gold upon it, with an engraving by the daughter of Ruaidri Ua Conchobair," was stolen from the altar of Clonmacnois and carried away by the Danes of Limerick. The next chalice we read of is "a chalice of gold on the altar of Mary," which was presented by Queen Dervorgilla to the church of Mellifont in the year 1157.^d

A third kind of Irish chalice, preserved in the Museum of the R. I. Academy, though not inscribed, must not be passed over here. It is of stone, and as rude and archaic as the primitive cell in the monastery on the Blasket Islands, from which it was taken. These three Irish chalices afford characteristic examples of the three earliest forms of chalice which may be found. At first, the chalices of the primitive Church elsewhere were either of wood or glass, afterwards of copper and steel; and one of onyx, ornamented with gold, is said to have been presented by Queen Brunehild, in the sixth century, to the church of Auxerre. These primitive chalices were of the two forms exemplified in those found in Ireland—either a vase with two handles, such as that mentioned by Adamnan, or a cup and circular pedestal connected by a hemispherical knob. The first of these forms occurs in one of the oldest representations of a chalice in existence, on the coins of King Dagobert.



Fig. 44.

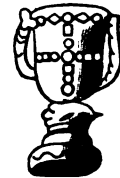


Fig. 45.

Before the tenth century two kinds of chalice were in use—the oldest form, with which the communion was given to the faithful, being furnished with two handles, so that the priest could still hold the vessel while administering.

Two examples of altar vessels, inferior in size and proportion to these chalices, have also been found in Ireland, one of which bears an Irish inscription;^e the other is Limoges work, probably brought to Ireland in the twelfth century. These little vessels are one of bronze, the other of copper, enamelled and gilt, of two and three-quarter inches in height and five and a-half inches in breadth. The Irish vessel is apparently intended to hang: the two little handles like rings being just large enough for the insertion of a thin cord. Such vessels are said by Martigny to have been used at a time when it was the practice of the faithful to offer wine for

^a Todd, Life of St. Patrick, pp. 222, 226.

^b Dictionary of Christian Antiquities, Drs. Smith and Cheetham.

^c See O'Mahony's translation, p. 521.

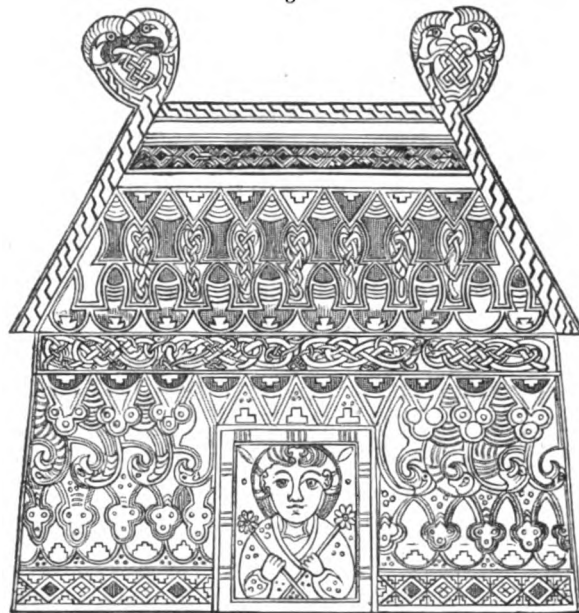
^d See Annals of the Four Masters.

^e See p. 119, *supra*. This vessel is now in possession of Mr. Benn, of Belfast.

the sacrament. The wine was handed to the deacon in these *amulæ*, *phiale*, or cruets, and by him poured finally into the chalice. Such cruets were used for holding the wine before consecration, even after this custom fell into disuse. The Limoges vessel was found near Downpatrick, in an old burial ground, situate in Churchwalls, a townland of the parish of Bright, in the barony of Lecale, and county of Down; and Mr. Albert Way, in a letter on this subject published in the *Ulster Journal of Archæology*, compares it with a similar one in the cabinet of antiquities in the Imperial Library at Paris, and states it as his belief that the date of both these works is about the year 1200.*

In addition to the shrines already noticed for the old books, bells, and walking-sticks of the patron saints, Ireland offers many examples of reliquaries for the guardianship of other memorials of the first teachers of Christianity. These memorials vary widely in character,

Fig. 46.



The Temple, as represented in the Book of Kells.

from such tangible remains of the dead as in the course of three or four centuries could be gathered from the dust, and had not already mingled with the earth, to the round stone of Moling or the white pebble of Columba, treasured by the simple peasantry for nearly one thousand five hundred years, the sentiment first attached to which being the more pure the less the intrinsic value of the object. Enough that it was a pebble given them by him who was their first teacher, and had signed it with the symbol of his faith. These reliquaries were generally of the form of the earliest type of church, a form preserved for centuries in Ireland, but apparently superseded elsewhere in Europe by the basilica. The most remarkable examples of such shrines are the Becket chasse, the shrine in Hereford cathedral in England; and in Ireland, Lord Emly's shrine, the Breac Mogue, and the shrine of St. Manchan; and the churches

* See *Ulster Journal of Archæology*, vol. ii., p. 193.

that bear the most striking resemblance to them are St. Benen's church in Aran, the church on Inis mac Dara, the church of Columcille at Kells, and that of St. Flannan at Killaloe; and in one of the oldest representations perhaps existing of a church, that of the Temple of Jerusalem, as conceived by the scribe of the Book of Kells, the same form is preserved—it is that of the ark, handed down from time immemorial. The correspondence in form between the primitive church and these reliquaries for enshrining the bones of the dead is full of significance, since both were in one way sepulchral. The first temples were tombs; the first Christian churches mortuary chapels.* The early Irish saint, when seeking divine direction as to where to plant his church, asked to be shown the place “where his resurrection was to be”; in other words, where lay not merely his grave but the place from which he would arise, that there he might await his release; and the shrine, whether of stone, gold, silver, or wood, was the final tomb of that body which in life had been the temple of the Spirit, while its form is that of the ark that bears our spirit to its haven.

The first notice in the Annals of a shrine of gold and silver occurs in the year 430, where the Four Masters speak of the shrine of the relics of SS. Peter and Paul and many martyrs besides, left by St. Patrick, at Cell Fine;^b but it is not till the eighth and following centuries that we meet with any number of instances of such. Then, we learn from Dr. Reeves, “it was the custom, particularly in the Irish Church, to disinter and enshrine the tangible remains of the founders of religious houses;” and he brings forward ten instances of such processes taking place between the years 743 to 800; and it is between the eighth and ninth centuries that the greatest number of allusions to relics and shrines may be found, although such occur at intervals down to the twelfth century.

Mr. Freeman, in his interesting chapter on Irish Architecture,^c originates the idea that the form of church preserved in Ireland till the twelfth century may point to some original type which seems to have disappeared elsewhere. In Mr. Moyle's letters, quoted by Gibbon, on the First Churches of the Early Christians, he refers to many ancient authorities on this most curious subject, who support the belief that the apostles and their immediate followers did in the first instance hold their meetings in the upper rooms of their dwellings, but afterwards had regular places of assembly which they termed *ecclesia*, besides being in the habit of meeting in cemeteries; and Baronius especially alleges that the Christians had little churches, while Mr. Moyle brings forward other reasons for the belief that the primitive Christians had small churches or oratories in Aurelian's time, about the year 270.

Thus we find the contemplation of such shrines leads the mind to the kernel where lies the true interest of Irish Archæology, from the fourth to the thirteenth century—the retention of primitive types. But how vividly, and in how exquisitely touching a way, is this connexion between the church and shrine and tomb brought before the mind when, in St. Benen's church on Aran Mòr, the inscription “Cari”—“Of the beloved”—is seen carved in old Irish characters upon its wall.^d

With this notice of the reliquaries, the enumeration of the inscribed monuments of Ireland

* In the account of Iona, written by Archdeacon Monro, in the year 1594, he describes the cemetery as it then existed, and adds, “Into this sanctuary ther is three tombes of staine, formit like little chapels, with ane braid gray marble or quhin staine in the gavill of

ilk ane of the tombes.” (*Miscellanea Scotica*, vol. ii., p. 127.)

^b See *Annals of the Four Masters*, vol. i., p. 129.

^c *Hist. of Architecture*, p. 196.

^d See page 18, *supra*, and fig. 22.

may end. It now remains for us to consider what are the conclusions to which their study points. Much ignorance yet prevails on two important questions:—1st. As to what are the probable periods to which these monuments may be assigned; 2nd. In what does the individuality of Irish art really consist? It is only by the use of a system, such as that adopted by De Rossi and Le Blant, of arrangement of the undated monuments, according to their agreement with those the dates of which are known, that we can answer the one: and it is only by the application to antiquities of the comparative system (such as that adopted by the true philologists with regard to language), that we can ascertain the other, and raise the study to the dignity of science.

Great as is the beauty of such examples of the gold and bronze work in Ireland as correspond with the remains of the late Celtic* period in Britain, it is a remarkable fact that no object of this class has yet been found which bears a literal inscription—whether in Ogham, or in the rude localised Roman character seen in the biliteral inscriptions on our stone monuments. The practice of the arts of metallurgy seems to have preceded the introduction of letters by some centuries, and one is almost tempted to conclude that not only the knowledge of Roman letters was introduced with Christianity, but that even the use of the Ogham dates no further back than the period immediately preceding that in which a new faith, with its necessary train of fresh forms and customs, was introduced.

The appearance of inscriptions in the metal work of Irish ecclesiastical art is, however, but one among many points by which the undoubtedly Christian relics may be distinguished from those of the late Celtic period. It may be desirable here to point out a few of the distinguishing marks of these two classes of objects in the arts of metallurgy.

The review of all monuments of art in this country seems to lead to the conclusion that its advance is an alternating, not a steadily progressive, movement; and that in Ireland there are four distinct periods of fluctuation between high attainment and rude effort, excellence and decay:

The first, the Late Celtic, is characterised by exquisite design and skill in execution.

The second, the Primitive Christian period, by utter simplicity and rudeness.

The third, the Middle Christian period, by great beauty of design and skill in execution, high sense of colour in decoration, and steady progress in the various branches of Christian art.

The fourth, by the fall and dying out of the national school, loss of individuality, and base imitation of foreign work.

The introduction of Christianity into the country does not seem at once, or even indeed for many centuries, to have assisted in the progress of art: on the contrary, appearing as a foreign element, it may have rather retarded its progress for a certain period of time than otherwise. It cannot be denied that the achievements of the bronze workers of the Late Celtic period have never been surpassed in the metal work of the best Christian period, but their processes appear to have been totally different. That of the first school of artificers is thus carefully described by Sir William Wilde in his account of the bronze disks, No. 533, in the Museum of the Royal Irish Academy:—^b

* See pages 141 to 143, *supra*. The remains of this period are probably not more ancient than the introduction of coinage into Britain from 200 to 100 years before Christ, and not much later than the close of the

first century after Christ. See Horace Ferales, p. 189.

^b See Descriptive Catalogue of the Antiquities in the Museum of Royal Irish Academy, vol. i., p. 637.

"The pattern was first marked out by a rounded elevation on a concave surface, punched or hammered-up from the reverse side; and in this state two of these bosses still remain. Then, by a continuation of the process in front, and possibly working on a block of pitch, or other yielding substance, these raised portions were rendered as thin as writing paper, and the whole embossment was made to assume externally a polished surface, and a sharpness of outline that is truly marvellous. Finally, the extreme edge was formed into a distinct line of the most exquisite finish."^a

In the primitive method of the workers in metal of the late Celtic period in the execution of the bronze ornaments, when the design is seen in relief, there is much doubt in some instances as to how the effect was obtained—whether by casting, or stamping, the working out of the design being afterwards perfected by hand. We read^b that the early Greek sculptors appear to have executed their work in bronze and other metals by hammering out plates in relief, and then fastening these plates together with pins or rivets; and so in the late Celtic work in Ireland, the process of riveting is adopted in places where at a later time the effect would have been attained by the less laborious method of soldering.^c

^a It is interesting to compare these remarks with the following observations of Mr. Percy Gardiner which appeared in the *Academy*, April 28, 1877, p. 367, on the treasure lately discovered at Mycenae:—

"With regard to the processes used by the artificers of the treasure it is impossible to give an opinion without closer observation. It was obvious that the instrument chiefly used was the hammer, and that nails and wire mostly took the place of soldering. . . . Some objects were undoubtedly chased with a rude tool, but far more frequently the pattern on the gold leaf was produced by pressing it on a carved surface of wood or stone. There were found above the graves the best of all proofs of this—viz., stones with patterns cut in them of the exact shape and size of some of the dress ornaments. Either plates of gold were pressed into these holes, and so moulded, or else from the holes casts were made in some hard substance on which the gold leaf was pressed. In the making of the alabaster cups the lathe must certainly have been used, but those cups may have been imported."

^b See *Guide to the Bronze Room*, British Museum, p. 4.

^c The bronze ornament to which we have alluded at page 142 was said by Kemble to be the very finest piece of casting he had ever seen; and yet, when examining it closely, there does seem some excuse for questioning whether it be really cast work or not. It has been suggested that the result was partly obtained by stamping, as a coin is stamped, and that the lines were afterwards finished by hand. On examining the reverse of the plates, we find that, although the delicate lines of the curves and spirals are not seen in

intaglio, as they would be if the work were repoussé, yet the minute bosses on the surface are all clearly repoussés, being seen pressed out or concave on the back. Would this have been the case if the bronze plate were cast? Again, this ornament consists of four parts, which might have been all cast from one mould, if casting were the method adopted; but it is clear that, if cast at all, there must have been four separate moulds, for in following each line of the curves and spirals, a certain irregularity and difference is perceivable in every instance. This might occur if the less mechanical process of stamping and handwork were adopted, since the stamp, being possibly formed of a less durable material than a mould, might require to be changed each time. If not the finest pieces of casting ever seen, yet, as specimens of design and workmanship, they are, perhaps, unsurpassed. The surface is here overspread with no vague lawlessness, but the ornament is treated severely, and the design carried out with the precision and delicacy of a master's touch. The curves that

"Graduating up in spiral line
Of still expanding, still ascending gyres,"

in their fenced and varied symmetry are still subservient to the form whose beauty they intensify, and seem to us expressive of the same artistic spirit we have noticed at page 154, as characteristic of the art of Ireland at a later date. Therefore, when asked, Are these objects Irish, or imported from Britain? we ask in return, Is there not some quality visible here, whence we may draw the same fine distinction between the art of these two countries at a remote period

In the riveting of the bronze utensils very marvellous skill is displayed. Speaking of one great bronze trumpet found in the county of Down, Sir William observes :—^a

“The riveting of the edges in this instrument is the most perfect thing of its kind yet discovered, and is well exhibited in the accompanying cuts, drawn, the natural size, from portions of its external and internal surfaces. The bronze strap which covers the joining on the inside is studded with small circular-headed studs, riveted on the outside, as shown in the lower section of this cut. There is no strap externally; and the perfection of the riveting has long been a subject of admiration to the curious, there being as many as 638 rivets in this lower portion. By what means they were introduced throughout, or what description of mandril was employed for riveting them upon, is still a subject of speculation.”

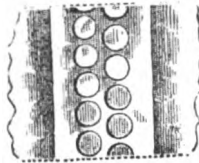


Fig. 47.

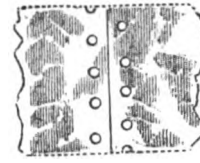


Fig. 48.

The fastenings of the golden objects were occasionally effected by sewing with slight square wire; but in other instances the fastenings are composed of fine woollen thread, round which is twisted spirally a thin flat strip of gold.

The designs found in the decoration of the Primitive period also differ in character from those of ecclesiastical art. They are mostly similar to those found in the ornamental arts of all primitive people, and consist of zigzags, hatchings, circles, and dots, bosses, and spirals.

In the execution of the various objects of ecclesiastical art in our Museum, quite different and new processes are perceivable; and the arts of filigree, of niello, damascening, mosaic, glass work, and enamelling, are brought to much excellence.

The designs are different in character and principle: interlacings gradually supersede spirals, and natural forms—whether of birds, beasts, or even foliage—are conventionally treated.

With regard to the primitive works in gold and bronze, we must conclude from the nature of their workmanship, as well as from the character of their decoration, that they belong to a much earlier period than the objects of ecclesiastical art found in Ireland.

It is nevertheless quite possible that such ornaments as the golden frontlets found in Ireland may have continued in use to a comparatively late Christian period, and that, as Sir William Wilde suggests, these golden crescents may possibly be referred to where the word *mind* is used by Irish writers. “In a fragment of a commentary on the Gospel of St. Mark, preserved in the University at Turin, and written by an Irish scribe in the eighth or ninth century, *mind* glosses the Latin word *Diadema*.” The Latin word *Diadema* is the Greek *διάδημα*, which simply and primarily means “a band,” or “fillet;” nevertheless, something more than a fillet seems to be referred to in the passage quoted. “*Corona spinia capitis eius, diadema regni adepti sumus,*”^b as also in another passage quoted by Sir William Wilde, where the head-dress spoken of seems to bear more resemblance to these frontlets than to a mere fillet. This is taken from the Vision of Adamnan, and is as follows: “A vast arch, furthermore, above the head of the Dignified One in his royal chair, like an adorned helmet or a king’s diadem” (*no mind rig*).

It is quite possible that such objects were handed down from generation to generation, and as is discoverable between their styles in art at a later date? The objects alluded to are Nos. 49 and 50, in Case 18, in the Museum of the Royal Irish Academy.

^a See Catalogue of the Antiquities of Gold, in the Museum of the Royal Irish Academy, pp. 12, 13, 632.

^b Goidilica, p. 11.

became heirlooms in the royal families to whom they belonged, and may have been of considerable antiquity in the seventh and eighth centuries. It is not till we approach the last-mentioned period that we arrive at work which exhibits anything like the skill of the metalurgists of the Late Celtic school; and thus, in Ireland, as well as elsewhere, we learn that Christianity, when first introduced among our people, did not necessarily improve the condition of art; on the contrary, we perceive that it takes many centuries before the purifying and elevating spirit of Christian faith can breathe through form, and Christian art be worthy of the name of art at all. Thus, art was in a very high condition in Italy when the early Christians first drew their rude symbols on the walls of the Catacombs. That such a result was natural in the dawn of a new faith seems evident: men's minds are possessed by a new passion, but it is not for art, still less for nature; the bird, or flower, or human form they draw is treated with no tender feeling of delight in the essential beauty of the thing itself, but merely used as a sign to represent something else; and so the representation of the bird itself is stiff and lifeless, the trefoil leaf is like three dots upon a stick.

The condition of the Church in Ireland, in the first centuries of its existence, could scarcely have been such as was likely to be fertile in art. Her monasteries were too unsettled; and her bishops, with their ecclesiastical brethren, were at any moment liable to be called forth to attend the chieftain of the district in battle. The early Irish teachers of Christianity were indeed earnest and courageous men, whose memories must always win respect. Fervent in work, they laboured as scribes and teachers; missionaries of a most singular type, they crossed the northern and western ocean, in their simple open vessels; "men of hard hands and tender hearts," they dug the ground and sowed the seed that was to feed the spiritual, as well as the material, wants of man. But were these men artists, illuminators, jewellers, goldsmiths, sculptors? There seems to be little evidence, even in the legends handed down to us from the twelfth century, that such was the case; and there is no proof afforded by any work in existence the date of which is established. Nothing can exceed the rudeness of those objects that do remain, which we may indeed hold to be relics of the primitive Church—the cells and oratories of uncemented stone, the rude church furniture, the iron bell, the oaken staff, box of wood, the chalice of stone; and in the Gospels, preserved in the shrine of the Domnach Airgid, we behold an example of their unadorned parchment MSS., like withered autumn leaves, torn by the wind and storm of time.

The period is still undecided at which the most wonderful achievement of Irish art, the Book of Kells, was executed. It was, at all events, previous to the year 1000, when it is first alluded to by the Annalists. It has been held to belong to the Primitive Christian period, simply because it is styled in these records of the eleventh century the "Book of the Gospels of Columba." But it must be remembered that old writers named these sacred books after the churches to which they belonged, without intending to convey any allusion to either the writer or author of the book, or suggesting anything beyond matters regarding its use and safe keeping. In judging of the age of an ancient MS. copy of the Scriptures, various points should be taken into account—viz., the version, the orthography, the writing, the vellum, the ink: no tradition can stand against conclusions drawn from these evidences. The version of the book in question is a later one than that in use in the sixth century. A comparison of the art in this wonderful book with those dated examples which come nearest to it in cha-

rafter—the Book of Armagh and the Gospels of Mac Durnan—leads to the suggestion that it may belong to the same period, that is, to the ninth century; and the fact that the shrine or cover of this book is mentioned in 1008 seems to indicate that the book was of some age then, since it seems as if an object must, generally, have been one or two hundred years old before it was held sufficiently venerable to be enshrined.

The history of all these monuments of Irish art, and indeed the inscriptions that many of them bear, give evidence that the encouragement and cultivation, if not the practice, of art was not confined to the ecclesiastics alone. In 950 and 964 we read of Fergal O'Rorke, King of Connaught, as builder of the great belfry at Clonmacnois: in 1008 King Brian Boruma (of whom it has been well said "No other man had been so successful as he had been in combining the whole people in one national object") seems to have also introduced Irish Romanesque: while the families of the O'Brien, and Mac Carthy, and O'Conor Don, each laboured in the promotion of art and civilization in Ireland, and their names are connected with, or even engraved upon, the most perfect works of Irish art in existence.

To the list of works in sculpture, architecture, and metal work connected with the last-mentioned name it may yet be possible to add that of the chalice found in the county of Limerick, already suggested to be the work of a daughter of the house of O'Conor; and we trust that from this sacred vessel the women of Ireland in the nineteenth century may learn to love, if they are not able to reproduce, works of such like refinement and grace, achieved in so true a spirit of tenderness and delicacy as this of the Irish maiden in the eleventh century.

Nothing so lovely as this chalice has been found in Celtic art, or perhaps in any Continental art so early as the eleventh century; and—in its great antiquity, in its archaic form—it stands before us as a link between the Primitive Church, with its ancient and simple sacramental customs, and the Mediæval Church, with its riches and pomp. The form, that of a vase with two handles, is believed to have been a type in common use at the domestic table in the earliest centuries of our era. This form continued in use until the distinction crept in when Communion under both kinds was withheld from the people.* One of the earliest allusions to such is that of the Irish saint, Adamnan, who lived A. D. 624 to 704. It occurs in a translation of the Venerable Bede's abstract of Adamnan's work, *De Situ Terræ Sanctæ*, preserved in the *Lebor Breac*.

"It is in this [*i. e.* in the church called Golgothana] is the chalice of the Lord being covered, and people are accustomed to touch and kiss it through a hole which is in the door; it is a silver chalice with two handles, one on each side, and it is of the size of a sextarius. It is in this chalice that Jesus made sacrifice and offering."

We must now leave the subject of the periods into which the history of Irish art may be divided, and consider what are the points which mark the individuality of this school. Before defining what *is*, we must seek to discover what is *not* Irish or peculiar to Ireland. We have seen that many things hitherto held to be native and local really were, at an early time, common to Western Europe, and prevailed in Northern Italy and in Gaul, when the first Christian missionaries reached our island. We have followed these resemblances in the forms of letters, of crosses, and in various linear designs, and have found that, with few exceptions,

* See Dictionary of Christian Antiquities: Drs. Smith and Cheetham.

such as the Ogham character and the trumpet pattern, there is no type in Ireland whose origin cannot be traced through Gaul to Italy; while the formulæ of our epitaphs, and the subjects of our conventional representations of sacred scenes, all prove the art of this country to have been as one note in a great chord—one integrant part of a great movement, whose power was given by inspiration of that spirit that stirred in the Western Church after its first emergence from the Catacombs, and throughout those centuries that have been termed the Dark Ages. Ireland is, indeed, the Ravenna of North-Western Europe, of which Mr. Freeman has eloquently said: "It is well that such a strange relic of history should still abide as a living thing in one forsaken corner of Europe. It is well that there should be one spot from which the monuments of heathen Rome and the monuments of Mediæval Christendom are alike absent; where every relic breathes of the strange and almost forgotten time which comes between the two. She is as 'a fossil fragment of a world which has passed away'—of a world which, in some sort, had its own being within its walls, where the true life has been kept safe by the abiding death, the life of the past unchoked, as elsewhere, by the continued or renewed life of the present."

Through the thin veil of modern life Ireland, like Venice, retains much that, though old and peculiar, is yet worthy of our respect. "Such early and concealed civilizations," writes Mr. Clark, "remind me of the corpse of Charles the Great, dressed in his royal robes, his crown on his head, and seated on his throne in the vault of Aachen, only waiting a touch to be restored to life; or Barbarossa, or Arthur—*rex quondam rex que futurus*—awaiting his time in ancient Avalon."

Until we are more familiar with the antiquities of the early Church of Italy and Gaul, we shall always be liable to exaggerate in one way, and undervalue in another, the interest connected with our early history; and the school of dreamers, who have too long fed our people's mind with stories of past glory, will not be silenced. Nothing has excited more indignation in them than the rational and logical manner in which Dr. Petrie proved their architecture to be but a variety of Romanesque—a local form developed from the architecture of Rome. Let us hope they will yet learn to thank the revered master who, having found the crown they placed upon our country's head to be false metal, in patience won for her instead the halloved aureole of truth.

There is a strong individual character stamped on all architecture and other arts in Ireland, which seems to consist in the retention of archaic and pre-Christian forms, and blending them with later and less local forms of foreign art; and there is, in the execution of all, an element quite singularly prominent as compared with archaic work elsewhere, that is feeling—the perfect touch that can only be attained through patience, conscience, and love.

We see in all these works the evidence of not only the true art instinct, but even what may be termed the art mind. Mere instinct, like that of the insect who weaves his wondrous web, or the bee who forms his perfect cell, may lead to such work as we find in the decoration of our illuminated manuscripts or brooches; but it requires something more than instinct to produce anything so simple as the cross of Uallach, or the chalice, or the mouldings of our windows. Other qualities of heart and brain were being stirred into life in the art of the ninth and tenth centuries, signs of which have been traced for us by Ruskin in the early work of San Ambrogio at Milan, and which we may find for ourselves in the figures on the

shrine of St. Moedoc. In the forms and faces of the three women here there is not only strong individuality of character, but this character is one of sweetness, benevolence, and simple goodness, carried out not only in the expression of the faces, but in the mere attitude of the figures, and the quiet clasping of the hands upon the breast. The impassioned sorrow of the left hand figure in the next group, and the contrast between his earnest tearful gaze and the cheerful common sense expressed in his companion's face—the solemn and severe dignity of the other six holy men who stand below—the strength of their firmly-closed mouths and wistful outstretched gaze—their wild and wavy hair blown in great masses round the head, the mystic breastplate, and borders of their robes—all tell of the existence of a dramatic as well as of a religious element in early Irish art, which elevates above that which is purely decorative, and is as much beyond the art of the mere savage or barbarian as the faith which teaches of goodness and purity and love transcends the dark superstitions of heathenism.”^a

If we even go back to still earlier work, there is an illustration in the Book of Kells of a moment in our Saviour's life, the mere choosing of which for his subject seems to point to a strong sympathy with the life of Christ, although the old scribe had no power to express this in his drawing. It is an illustration of the verses:—“And when they had sung an hymn they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of Me this night.” Here the Saviour is drawn at the moment when, having risen from His last supper with His followers, He turns to walk forth to His passion and His death. It is a moment that does not seem to have been represented in Christian art since, and yet it must have been one of those supreme moments in our Saviour's life, not only of utter loneliness, but when the thought of all that He went forth to meet would come concentrated before Him. And there is evidence of thoughtful and sincere faith in the mind which originated this composition, and treated the subject as it has been done, that would have ultimately worked out its expression in art. There is no sense of heroism, no proud endurance in our Saviour's form, but there is of sorrow and sinking; and there is deep tenderness in the way two of His followers are painted as coming to His side, and placing their arms beneath His arms, as if they would support and reassure Him while He utters the words, “All ye shall be offended because of Me this night.” The three figures are passing forth beneath an arch, the ornament on which seems miraculous in the delicacy of its detail; and in the background there is a rude attempt at a tree, whose leaves are all the trefoil, and through whose branches—arching over the group—may be read the words of the first text quoted, while the second is written on the back of the picture.

From such remains as these I hope that we may learn that Ireland does not point with a mere lifeless and fossilized finger to the past, but is a worthy guide through its labyrinths. The light she throws upon history resembles those reflected lights in nature, so precious to the landscape painter, which blend in prismatic chords of colour the coldest grey above with the warmest hues beneath. In the history of Christian thought and art the early rays that, penetrating from the south, awoke the cold north to warmer life, are again brought to bear on the source whence they originally sprang; and it is no small thing to learn that the nearer we are drawn to the origin of our faith the purer and the larger does its light become.

^a See *Archæologia*, vol. xxii., plate xvi., fig. 1: London, 1871.

APPENDIX.

KILLAMERY.*

PLATE LI.

FIGS. 107, 108.

Mathgamain

THE name in this inscription has been supposed to be the same as that of the builder of the old church at Freshford, whose name occurs in the inscription which runs round the arch of the doorway (see page 89, *supra*)—"Mathgamain O'Chiarmeic, who made this church."

The name (now Anglicised Keerwick and Kirby) is still common among the peasantry near Freshford, and the patronymic of one of the Leinster clans descended from Fergus Luascar, son of Cathair Mór (see Book of Lecan, fol. 96).^b

This inscription occurs on the back of a fibula which was found by a labourer in the parish of Killamery, in the county of Kilkenny, and evidently had not been deposited in the earth in connexion with any other remains, as it rested, without being inclosed in any cist, on the yellow-clay subsoil beneath the vegetable mould of the field.

Drawn from the brooch by the Rev. James Graves.

IONA.

THIS island is situated off the west coast of Scotland, in the parishes of Kilfinichen and Kilviccuen, in the county of Argyle. The church here was founded by St. Columba in the year 563, when he, then in his forty-second year, passed over from Ireland with his twelve attendants, "possibly," as Dr. Reeves remarks, "on the invitation of the provincial king, to whom he was allied by blood." From the period of the foundation of the monastery here it became the burial-place of the Pictish and Scottish kings; and it is recorded that so late as the end of

* See p. 23, *supra*.

^b See Journal of the Kilkenny Archæological Society, 2nd series, vol. ii., p. 243.

the twelfth century Godred, King of Man, was buried at Iona: and the Irish Annals, which record this fact, contain notices of the deaths of pilgrims who were drawn to the hallowed precincts of Hy. Archdeacon Monro, who is said to have visited this island in 1594, describes the graves of such natives of Ireland in the following passage:—"The tombe on the south syde foresaid hes this inscription: *Tumulus Regum Hybernix*, that is, The tombe of the Irland kinges; for we have in our auld Erische cronicells that ther wes foure Irland kingos eirdit in the said tombe." The same writer describes such tombs as built "of staine formit like little chapels, with ane braid gray marble or quhin staine in the gavill of ilk ane of the tombes." "That such tombs or mortuary chapels had been erected at Iona," observes Mr. John Stuart, "and appropriated to certain families at an early period, we may well believe, since we find that this was the custom among the kindred tribes of Ireland, whose provincial kings and principal chieftains gave land to secure burial-ground for themselves and their descendants in the cemeteries of their great monasteries, on which they erected cells or churches apparently of the same character as those at Iona described by Monro."

Mr. Stuart has described and illustrated four uninscribed crosses standing here, and two sepulchral slabs which bear the following inscriptions, in Irish.

PLATE LII.

FIG. 109.

OR DO MAILFATARIC.

(Pray for Maelpatrick.)

It has been supposed that the Maelpatrick who is here commemorated was the same person as the subject of the following notice in the Annals of the Four Masters, A.D. 1174: "Maelpatrick O'Banan, Bishop of Conor and Dalaradia, a venerable man, full of sanctity, meekness, and purity of heart, died in righteousness in Hy-Columbkille at a venerable old age."

Mr. Stuart adds that the inscription appears to him to be of an earlier date.

FIG. 110.

OR AR ANMIN EOGAIN.

(Pray for the soul of Eogan.)

The name of Eogan has not been identified with that of any person connected with Iona. This slab was found within the chapel called "Relig Oran" in Iona.

An illustration of this stone has been already published by Mr. Stuart in his *Sculptured Stones of Scotland*, plate lxx., vol. ii.*

* *Sculptured Stones of Scotland*, vol. ii., p. 26; p. 128: Glasgow, 1818.
Reeves' *Adamnan*, p. 409; *Miscellanea Scotica*, vol. ii.,

NOTES TO PLATE LIII.

IRISH ALPHABETICAL FORMS.

- A¹, vol. ii., pl. vii., fig. 12.
 A², vol. ii., pl. xi., fig. 23.
 A⁴⁻¹⁰, vol. i., pl. xxix., fig. 74, A.D. 738.
 A⁶, vol. i., pl. xxv., fig. 61, A.D. 883.
 A¹⁴, vol. i., pl. xxvi., fig. 63, A.D. 826.
 A¹⁴, vol. i., pl. xxviii., fig. 70.
 A¹⁶, vol. i., pl. xxxi., fig. 82, A.D. 892.
 A¹⁶, vol. i., pl. xx., fig. 50, A.D. 969.
 A²¹, vol. i., pl. xxv., fig. 61, A.D. 883.
 A²⁴, vol. i., fig. 138.
 A²⁵, vol. i., fig. 159.
 A³¹, vol. i., fig. 140, A.D. 1028.
 Æ³⁰, vol. i., fig. 160, A.D. 1172.
 Æ¹², vol. i., pl. xxxiii., fig. 566, A.D. 874.
 B¹, vol. ii., pl. vii., fig. 12.
 B², vol. ii., pl. v., fig. 9.
 B¹⁰, vol. i., fig. 141, A.D. 954.
 C¹, vol. ii., pl. v., fig. 9.
 C², vol. ii., pl. vii., fig. 12.
 C⁷, vol. i., pl. xv., fig. 39.
 D¹, vol. ii., pl. v., fig. 9.
 D², vol. ii., pl. vii., fig. 12.
 D³, vol. ii., pl. i., fig. 1.
 D⁶, vol. i., pl. xxi., fig. 53, A.D. 877.
 D¹¹, vol. i., pl. xxviii., fig. 72; pl. xxxviii., fig. 98, A.D. 822.
 D¹⁹, vol. i., pl. xxxv., fig. 90; pl. xxxvii., fig. 96, A.D. 904.
 D²¹, vol. i., fig. 141, A.D. 954.
 E¹, vol. ii., pl. ii., fig. 3.
 E², vol. ii., pl. v., fig. 9.
 E³, vol. ii., pl. v., fig. 10.
 E⁴, vol. ii., pl. i., fig. 1.
 E¹⁸, vol. ii., pl. iv., fig. 8.
 E²⁰ (like G), vol. i., fig. 159.
 ET in ligature, pl. xvi., fig. 33; E N in ligature, vol. ii., pl. xxvi., fig. 55.
 F¹, vol. ii., pl. vii., fig. 12.
 F², vol. ii., pl. v., fig. 9.
 F⁴, vol. i., pl. xx., fig. 51, A.D. 870.
 F⁶, vol. i., pl. xvii., fig. 45, A.D. 848.
 F⁷, vol. i., pl. xxvii., fig. 67, A.D. 794.
 F¹⁰, vol. i., pl. xv., fig. 42.
 G¹, vol. ii., pl. v., fig. 9.
 G², vol. i., pl. xxvii., fig. 67, A.D. 794.
 G¹⁴, vol. ii., pl. vi., fig. 11.
 G¹⁶, vol. ii., pl. xxviii., fig. 61.
 G¹⁶, vol. i., pl. xxx., fig. 79.
 H¹, vol. ii., pl. v., fig. 9.
 H², vol. ii., pl. vii., fig. 12.
 H¹⁴, vol. i., fig. 131, A.D. 994.
 I², vol. ii., pl. v., fig. 9.
 I³, vol. ii., pl. i., fig. 1.
 L¹, vol. ii., pl. v., fig. 10.
 L², vol. ii., pl. v., fig. 10.
 L³, vol. ii., pl. v., fig. 9.
 M¹, vol. ii., pl. v., fig. 10.
 N¹, vol. ii., pl. vii., fig. 12.
 N³, vol. ii., pl. v., fig. 9.
 N³, vol. ii., pl. xii., figs. 24 and 26.
 N⁴, vol. ii., pl. iii., fig. 5.
 N⁷, vol. i., pl. xix., fig. 48.
 N¹¹, vol. i., pl. xxvi., fig. 66.
 N¹², vol. i., pl. xvii., fig. 45, A.D. 848.
 N²⁴, vol. ii., pl. iii., fig. 6.
 N²⁵, vol. i., pl. xx., fig. 51, A.D. 870.
 O³, vol. ii., pl. v., fig. 9.
 O⁵, vol. i., pl. i., fig. 3.
 O⁹, vol. i., pl. xxi., fig. 52.
 O¹⁵, vol. i., fig. 112, A.D. 932.
 O¹⁹, vol. i., fig. 137.
 P³, vol. ii., pl. v., fig. 9.
 P⁵, vol. i., fig. 140, A.D. 1028.
 P⁷, vol. i., pl. xxv., g. 61, A.D. 883.
 Q¹, vol. ii., pl. v., fig. 9.
 R¹, vol. ii., pl. i., fig. 1; pl. vii., fig. 12.
 R², vol. ii., pl. v., fig. 9.
 R⁶, vol. i., pl. ii., fig. 7.

- R⁸, vol. i., pl. iv., fig. 11, A.D. 724; pl. xxvi., fig. 63, A.D. 826.
 R¹², vol. i., pl. xvii., fig. 44.
 R¹⁶, vol. i., pl. x., fig. 25.
 R²⁶, vol. i., pl. xxv., fig. 61, A.D. 883.
 R²⁸, vol. i., pl. xxvii., fig. 67, A.D. 724; vol. ii., pl. xxii., fig. 55.
 R³⁰, vol. i., fig. 145.
 S¹, vol. ii., pl. vii., fig. 12.
 S², vol. ii., pl. v., fig. 9.
 S³, vol. ii., pl. i., fig. 1.
 S⁶, vol. i., pl. ii., fig. 7.
 S⁸, vol. i., pl. iv., fig. 11, A.D. 724; vol. i., fig. 142, A.D. 1040.
 S¹¹, pl. xvi., fig. 32, n. b. Roman Capital.
 S¹², vol. i., pl. vi., fig. 16.
 S¹⁶, vol. i., fig. 163, A.D. 1278.
 T², vol. ii., pl. v., fig. 9.
 T¹², vol. i., pl. xx., fig. 51, A.D. 870.
 T¹³, and C in ligature, vol. ii., pl. ii., fig. 13.
 T¹⁴, vol. ii., pl. xi., fig. 23.
 U², vol. i., pl. xvii., fig. 45, A.D. 848.
 V⁷ (doubled), vol. ii., pl. i., fig. 1.
 V⁸, vol. i., pl. xv., fig. 39.
 V⁹, vol. i., pl. xxxi., fig. 82, A.D. 892; fig. 96, A.D. 904.
 Y¹, vol. ii., pl. v., fig. 9.

NOTES TO PLATE LIV.

HIBERNO-SAXON LETTERS IN ENGLAND.

IN explanation of Plate LIV., column 1, it has been thought advisable to append the names of those places in Glamorganshire where the inscribed stones are found on which those forms of letters occur which we have referred to at page 133, *supra*, as being exceptional in Wales. The particular letters referred to are numbered in correspondence with the drawings of alphabetical forms in the plates of Mr. Westwood's work, entitled *Lapidarium Walliæ*, part i.

- Kevn Gelhi Gaer, Glamorganshire,^a f¹ h¹ i¹.
 Merthyr Tydvil, Glamorganshire,^b a¹ r¹ t¹ b¹ c¹ u¹.
 Gnoll, near Neath,^c m¹, a² r² i² t² i³ n¹.
 Llaniltern,^d u², e², n², d¹, m² A³ l² h² c³ t³.
 Merthyr Mawr,^e p¹—m³—l³ f².
 Llantwit^f—s¹ a⁵ a⁶ c⁴ e⁶ and ^g h³ m^{4,5,6}, n⁴ and ^h s⁴ and ⁱ u³ t⁵, g², pl. 3, 4, Samson's cross.
 Llantwit Cross,^g e⁷ r⁶ and ^j—s⁶ and ^k—u⁴ (A. D. 884).
 Llantwit-Samson's pillar,^h A.D. 850, a⁶ c⁵ m⁷ n⁷ r⁸ s⁶ t⁶ x¹ 2¹.—∴ 1.—A. D. 850.
 Merthyr Mawr (Conbelanus),ⁱ f⁴ | m⁸ | ©³ | &c. ² | - | -¹, d⁴.
 Mynydd Margam^j (Bodvoc.) v⁷ b⁴ d⁴ i⁶ l⁵ m⁸ s⁹ t⁷ n⁶.
 Baglan^k Brancu an early form of Brengi (Arch. Camb., 1876, p. 244), b⁵ r⁹ s¹⁰ (or f⁸).
 Margam-Grutne,^l d⁶ | r¹⁰ | t⁸ | ∴² | . Enniaun's cross,^m x² and ³; p⁴ (abbrev.) r,¹¹ | O⁴.

^a *Lapidarium Walliæ*, part i., p. 2, pl. ii., fig. 1.

^b *Ib.*, fig. 2.

^c *Ib.*, fig. 3.

^d *Ib.*, fig. 4.

^e *Ib.*, fig. 5.

^f *Ib.*, pl. iii.

^g *Ib.*, pl. v.

^h *Ib.*, pl. vii.

ⁱ *Ib.*, pl. x., fig. 2^a.

^j *Ib.*, pl. xiii., fig. 2.

^k *Ib.*, pl. xiv., fig. 1.

^l *Ib.*, fig. 2.

^m *Ib.*, pl. xvi.

It would appear from the writings of Mr. Westwood and Mr. Rhys on the Inscriptions of Wales and Cornwall, that those in the Hiberno-Saxon lettering are mainly in Glamorganshire and on the south-western coast of Wales and Cornwall. Ten such are to be found in Glamorgan—two in Cardigan, one in Devonshire, and seven in Cornwall. It is to be regretted that we can only give examples at present of the alphabetical forms from Glamorganshire, published by Mr. Westwood in part i. of the *Lapidarium Walliæ*. When this great work is completed we may hope to carry out this interesting branch of our inquiry.

GAULISH ALPHABETICAL FORMS.

- A¹. This form of A occurs with the diamond-shaped, and S turned sideways (∞), on an early Christian inscription in the village of Albigny, in the Lyonnaise province (Le Blant, *Inscriptions Chrétienues de la Gaule*, t. i., p. 37, pl. iv., No. 13).
- A⁴. Is an inscription on the back of a statuette of Fortune, found at Préneste (*Ib.*, t. i., p. 19).
- B¹. (*Ib.*, t. i., p. 25, pl. ii., No. 7).
- B². A. D. 498 (*Ib.*, t. i., pp. 31, 36, pl. iii., fig. 9).
- B³. (*Ib.*, t. i., p. 179, pl. 13, fig. 58).
- B⁴. Merovingian epoch (*Ib.*, t. i., p. 180, pl. xiii., fig. 60).
- B⁵. Probably of the Merovingian epoch (*Ib.*, l. i., p. 427, pl. xxxvi., fig. 222).
- D². On lid of a Christian sarcophagus in the cemetery of Vicq., (*Ib.*, t. i., p. 302, pl. xxiv., No. 145).
- D³. This D along with q are found turned backwards in an inscription discovered at St. Maximin, a fragment of which is deposited in the Library of Trèves (*Ib.*, t. i., p. 373, pl. xxvii., No. 168).
- E⁶. A. D. 538, from a sarcophagus found at Arandon in the Viennoise, and now set in the wall of the church of Arandon (*Ib.*, t. ii., p. 22, pl. xlv., No. 265).
- F². From inscription now preserved at St. Irenée in Lyons (*Ib.*, t. i., p. 109).
- F⁴. Portion of a ligature forming a monogrammatic sign for fecet, the f and e, with c and t,

being united. Inscription now in the collection of M. Daubrés, at Metz (*Ib.*, t. i., p. 342, pl. xxvi., No. 157).

- G⁵. A. D. 450 to 500. This letter strongly resembles the Irish G, turned upside down. It appears in an inscription found in Paris, in the cloister of St. Marcel, in the parish church of St. Martin, and is now deposited in the vestibule of the Imperial Library (*Ib.*, t. i., p. 281, pl. xxiii., fig. 141).
- G⁶. Probably close of fifth century. A ligature formed of the letters A and G. R is substituted for P, and Z for S, while Q is given with its tail confined in the O. The C is square in this inscription, which was discovered in church of St. Germain des Prés, and is now preserved in the Abbey of St. Denis, in Paris.
- G⁷. Merovingian epoch. This G, formed like the Irish b, is found in an inscription from the pavement of the church of St. Firmin le Confesseur, at Amiens (*Ib.*, t. i., p. 428, pl. xxxvi., fig. 222).
- L⁴. This form of L is found frequently on the monuments of Trèves (*Ib.*, t. i., p. 346, pl. xxvi., fig. 161).
- M¹. Occurs in an epitaph discovered at St. Maximin, Trèves, now in Museum of the Porte Nigra (*Ib.*, t. i., p. 350, pl. xxvi., fig. 244).
- M². From inscription on tomb found in cemetery of Trèves; now in Museum at Manheim (*Ib.*, t. i., p. 365, pl. xxvii., No. 166).

- M⁴. From inscription on tomb found at Rome, in the 2^{de}me Aquitaine, on a tomb now preserved in the Museum of Niort (*Ib.*, t. i., p. 360, pl. LXXVI., No. 456).
- N^{3, 8}. These letters, and others turned backwards, are often found in the neighbourhood of Trèves, if the drawings of M. Wiltheim are to be relied on. The monuments on which they were found have unfortunately disappeared (*Ib.*, t. i., p. 333, pl. XXIV., fig. 131).
- O. A. D. 450 to 500. This diamond-shaped O is from an inscribed stone found at Gaillardon, which M. le Blant holds to belong to the close of the fifth century (*Ib.*, t. i., p. 354, pl. LXXVII., No. 463).
- P³. (*Ib.*, t. i., p. 18, pl. I., fig. 2).
- Q^{7, 8}. Possibly A. D. 600. These square letters are found in an inscription in the ancient cemetery of the nobles at St. Saturnin at Toulouse (*Ib.*, t. ii., p. 423, pl. LXXXII., No. 495).
- S¹. This S, as well as F and L in this inscription, are Runic: these letters were found on a stone in a tomb near St. Acheul, which has now disappeared.
- S². From a monument found during the excavations at St. Acheul, Amiens (*Ib.*, t. i., p. 430, pl. XXXVI., No. 220).
- S³. A. D. 485. This S, turned backwards, occurs in an Inscription at Grésy sur Aix, in the Viennoise (*Ib.*, t. ii., p. 28, pl. XLVI., No. 273).
- T⁶. This letter, turned upside down, occurs in an Inscription found at St. Acheul, in Amiens; the letter F is Runic in the same monument; C, T are in ligature, and the V is doubled (*Ib.*, t. i., p. 427, pl. XXXV., No. 217).
- V³. This peculiar V is seen on a monument found on the mountain of St. Irénée, and now preserved in the Museum at Lyons (*Ib.*, t. i., p. 153).

INDEX TO NAMES WHICH OCCUR IN THE INSCRIPTIONS CONTAINED IN THE SECOND VOLUME.

☞ The Names which appear to have been identified are marked with an asterisk.

	Plate.	Fig.	Notices of the Plates.		Plate.	Fig.	Notices of the Plates.
			Page.				Page.
Aedén,	XVII.	36	24	Cúdulig,	XLVII.	100	—
[Aed]aigen,	XXX.	68	60	Cudulig, O'Inmainen, . .	XLVI.	97	109
Aigide,	XXXI.	66	56	Cummascach MacAilello,*	XLVI.	96	108
Ailill,	XLVI.	96	108	Cumurse,	IX.	18	16
Aine, daughter of Mac				Cuodar,	XX.	40	31
Namara,	XLIV.	92	96	Cúroi,	II.	2, 3, 4	4
Andreas,	XLIX.	104	123				
Anli,	XL.	85	83	De Bramighem,		105	130
Ardse,	XXVI.	54	41	Degen,	XXXVIII.	80	73
Art, King of Leinster,	XLI.	86	86	Delbaid,	XXVII.	57	44
				Dertrend,	XXXVIII.	78	72
Bartholomæus,	XLIX.	104	123	Diarmait,*	XXXIV.	71	60
Becgán,	XXIX.	63	52	Diarmait Mac Delbaid, .	XXVII.	57	44
Benon,		105	150	Diarmait, son of Mac De-			
Berectuire,	XXX.	64	54	nise,	XLV.	95	104
Brandubh,	XXIV.	50	37	Dicul,	XXXV.	72	61
Bran,	XXIX.	62	50	Dindbualand,*	XL.	85	83 ^d
Brandan,		105	103	Domnall,	XXIV.	51	37
Breacan,	XII.	24	19	Domnall Mac Flannacan,*			
Brian Mac Briain, . .		94 ^a	103	U Dubthaigh,	XLVIII.	103	120
Brian O'Muirguissa, .		94 ^a	103	Domnall Mac Robartaig,*	XLII.	90	92
Brigida,		105	130	Domnall O'Loughlin,* . .	XLVI.	97	109
				Donald O'Cuanain,* . . .	XLV.	94	100
Cathal,	XXXII.	67	59	Donnchad,	XXI.	43	32
Cathalán O'Maelchalland,	XLVI.	97	109	Donchadh Macc Briain,*	XLIII.	91	94
Cathbarr Ua Domnaill,*	XLII.	90	92	Donnell O'Tolari,	XLIV.	92	96
Cellac,	XLI.	87	86	Dubthach,	XXXVII.	77 ^b	70
Cennfaelad,*	XLII.	89	90	Dubthach,	XXXIX.	83 ^{b,c}	79
Cethernach,	XVI.	33	22	Duftan,	I.	1	2
Chathalán,	XXXI.	65	56	Dunchad,	XXXVIII.	80 ^a	74
Chonchobar,*	XXXIX.	81, 82	76	Dunchad O' Taccán, . .	XLIII.	91	94
Ciarán,	XIX.	38	27				
Ciarmac,	XLI.	88	89	Eogain (<i>Addenda</i>), . .			
Cois,	XXXIV.	71	60	Etich,	XXVIII.	60	46
Colum Mcc Mic,	V.	10	8				
Columba,	XXXIV.	75	65	Findlu,	XXII.	44	34
Columille,		105	131	Finola,*	XL.	85	83
Colgán,*	XIX.	39	31	Finten,	III.	5	5
Comocan,	IX.	17	15	Flait[. . .]	XXII.	45	34
Conn,		56 ^a	43				
Cormac Mac Carthy, .	XLV.	95	104	Gillabaithin,	XLII.	89	90
Cormac,*	XXI.	42	32	Gillabrenin,	XL.	84	81
Corpre Mac Cathail,* .	XXXII.	67	59	Gillachrist U Thuathail, .	XXXIX.	81, 82	76
Cronmael,*	XV.	30	22	Gilliberd O'Dubthaich, .	XXXIX.	83 ^c	80

	Plate.	Fig.	Notices of the Plates.		Plate.	Fig.	Notices of the Plates.
Gilla-mo-Cholm6c,	XLI.	88	Page.	Nichol O'Dubthaich,	XXXIX.	83	Page.
Gillaruadan O'Macan,	XLIV.	92	89	O'Barrdan,*		93 ^a	80
Jacobus,	L.	104	123	O'Carroll,*	{ XXV.	93 ^a	98
Jarlath,	XXXIX.	82 ^b	77	O'Cuanain,*	{ XLV.	94	39
Johannes O'Bardan,*		93 ^a	98	Odmoer,	XLV.	94	100
Johannes O'Karbri,*	XLV.	93	98	Oidacan,	XXII.	46	34
Johannes,	L.	104	123	O'Karbri,	VIII.	14	12
Joseph,	VII.	12	11	O'Keallaid,*	XLV.	93	98
Laithbertach,*	XXVII.	59	44	O'Loughlin,*	XL.	85	83
Lodgin,	XXVI.	55	42	O'Macan,	XLVI.	97	109
Luguaedon Macci Menech	VI.	11	10	O'Maelholland,	XLIV.	92	96
Longecnan,	XXVIII.	61	46	O'Muirguissa,	XLVI.	97	109
Mac Aeda,*	XLII.	90	92	O'Nissin,	XXXIX.	82	76
Mac Aeducan,*	XLVII.	101	118	O'Tolari,	XLIV.	92	96
Mac Bratdan,	XLVIII.	103	120	Patric,		105	130
Mac Brian,	XLIII.	91	94	Patricius,	{ XXXIV.	75	65
MacCarthy,*	XLV.	95	104		{ XLVI.	98	114
Mac Denise,	XLV.	95	104	Paulus,	L.	104	123
Mac Etan,		102	119	Peter,	XIX.	38	27
Mac Etich,	XXVIII.	60	46	Petrus,	L.	104	123
Mac Flannacan,	XLVIII.	103	120	Philip O'Kennedy,	XLIV.	92	96
Mac Raith,	XLIII.	91	94	Piliphus,	L.	104	123
Mac Robartach,*	XLII.	90	94	Rechtar,	XXV.	52	39
Maelbrigde,*		95 ^a	106	Scandlan,	XI.	23	18
Maelfinnen,*	XLVII.	100	116	Semblan,	XVI.	32	22
Maelian M'Bratdan U	XLVIII.	103	120	Simon,	L.	104	123
Echan,				Sitric, son of Mao Aeda,	XLII.	90	92
Mael-Sechnaill U Cella-	XLV.	95	104	Soga [...],	XXXIV.	74	65
chain,*	XXIII.	49	36	Strappen,	XXXVI.	73	63
Maellugdaoh,	XXXV.	72	61	Suibne, Mac Conhuidir,*	XX.	40	31
Maelodran,				Suibne,*		77 ^a	69
Maelfataric (Appendix),	XXVII.	58	44	Tadhg M'Carthy,	XLV.	95	104
Maelpatric,	XXIII.	49	36	Tatheus,	L.	104	123
Maenach,	XI.	21	18	Ternoc Mac Ceran,*	XIX.	38	27
Mainach,	XX.	41	31	Thaddeus O'Carroll,*	XLV.	94	100
Martan,*				Thomas,	L.	104	123
Mathæus,	L.	104	123	Thomas De Bramighem,		105	130
Matha O'Anli,	XL.	85	83	Thurdelbuch U Choncho-	{ XXXIX.	81, 82	76
Men,	VI.	11	10	bair,*	{	82 ^a	77
Mend Meice Srappan,	XXXVI.	73	63	Turlough O'Conor,*	XLVIII.	103	120
Moenach,	XVIII.	37	26	Tigernach,	XIII.	27	20
Moengal Mac Lodgin,	XXVI.	55	42	Tomas,	XVI.	34	23
Mogron,	XVIII.	37	26	Tuathal,	XVII.	35	24
Moll . . .,	VII.	13	12	U Cellachain,*	XLV.	95	104
Moinach,	XVIII.	37	26	U Dubthaigh,*	XLVIII.	103	120
Molaise,*	XLII.	89	90	U Echan,	XLVIII.	103	120
Muleachlaid O'Keallaid*	XL.	85	83	U Ossin,	XXXIX.	82	76
Murchad,*	IX.	16	15	U Cherbaill,	XXV.	53	39
Muredach,*	XXXVII.	76	66	Ultan,		77 ^b	70
Muredach hu Chomocain,*	IX.	17	15				
Muredach U Dubthaig,*	XLVIII.	103	120				
Nial, son of Mac Aeducain*	XLVII.	101	118				
Niam, daughter of Corc,	XLI.	88	89				

INDEX

TO VOLUMES I. AND II.

- ABADDEACT**, derivative from Ir. Abb., ii., 80.
Abban of Cell Beacain, ii., 33.
Abbreviations, ii., 74, 147.
Abecedarium, ii., 7, 139.
Aed, King of Ireland, i., 37, 73.
Aghavea, ii., 73.
Ahoghill, ii., 106.
Alcuin, Letter to Colcu, i., 1.
Alfred of England, i., 40.
Alphabet furnished by first Christian teachers of Ireland, ii., 8.
Alphabetical Forms, Varieties of, ii., 126; of Wales, ii., 133; of Gaul, ii., 133.
Altar Stones, i., 27, 53, 54; ii., 157.
Altar Vessels, ii., 119, 162.
Animal Forms, i., 52; Lizards, i., 24; Birds, ii., 144.
Apostles, Names inscribed on Chalice, ii., 123.
Aran Islands, ii., 17.
Ardbraccan, ii., 19.
Ardagh, ii., 128.
Armagh, ii., 109; Cumdach of Book of, ii., 158.
Arm Shrine, ii., 104.
Art in Ireland in the Eighth Century, i., 23; Irish, Age and Individuality of, ii., 165.
Art, Religious Element in, ii., 171; Objects of, at Clonmacnois, from Ninth to Twelfth Century, i., 3; Influence of Clonmacnois School of, i., 4; Works of, from School of Kells, ii., 116.
Aspiration of certain Letters, i., 25, 32, 77; ii., 137.
 ———, a vocal inflection, i., 70.
Athlone, Franciscan Monastery of, i., 11; Inscription from, i., 32.
Augustinian Order, last representative of, at Cong, ii., 122.
Aurelian, Size of Christian Churches in time of, ii., 164.
- Baptistery** at Killpeacan, ii., 33.
Becan, St., of Cell Beachain (Killpeacan), ii., 33.
Ballintober, ii., 81.
Ballynaback, ii., 106.
Belief in the Efficacy of Interment near a Patron Saint, ii., 47.
Bell, ii., 159; of Cummascach Oeconomus of Armagh, ii., 108; of St. Patrick's Will, ii., 110.
Bell, of St. Patrick, at Donaghmore, ii., 114; of St. Ruadan, ii., 93; of St. Gall, in Switzerland; of St. Godeberte, in France; at Stival, in Brittany, ii., 160.
Bell-house of Armagh, ii., 93; of Devenish, ii., 89; of Iniscealtra, ii., 41; of Killeshin, ii., 86; of Monasterboice, ii., 66; of Roscrea, ii., 39, 40; of Tomgrany, i., 72.
Benn, Mr., Altar Vessel, in collection of, ii., 119.
Bell Shrine of Maelbrigde, ii., 106; of Patrick, ii., 110.
Benen, St., Church of, ii., 164.
Betham, Sir William, on Miosach, ii., 103.
Bewcastle Cross, ii., 147.
Bilingual Inscriptions, ii., 65.
Blant, M. Le, on determination of Dates, ii., 134.
Blasket Islands, ii., 162.
Bollandist, on Glendalough, ii., 57.
Book of Armagh, ii., 109; of Durrow, ii., 56; Kells, i., 52, ii., 63.
Book of Leinster quoted, ii., 27.
Boxwell, Miss, Drawings by, i., 74.
Bramighem, Thomas de, ii., 131.
Bran, Abbot of Roscrea, ii., 37.
Breaffy, ii., 46.
Breüil, Hermitage of Fiachra, at, i., 46.
Brecan, of Aran, ii., 19, 20; in Meath, ii., 19.
British Museum, Crosier in, ii., 116.

- Brugh, Pagan Cemetery of, i., 5.
 British Saints in Ireland, i., 11 ; ii., 52, 61.
 Brookborough, ii., 71.
 Burton, F. W., on Double Spiral, ii., 142.
- Cable Moulding, i., 44.
 Cahir Conree, i., 3.
 Cairn on Knockmoy Hill, ii., 82.
 Calendar, Knowledge of, in Ireland, i., 2.
 Calry, Inscription at, i., 11, 31.
 Canons, Two, in Aran, ii., 21.
 Cashel, Seir Kieran, Building of, ii., 47, 48.
 Carmichael, Origin of Name, i., 70.
 Carthach, M'Carthy's descended from, i., 33 ; School of, at Lismore, ii., 30.
 Catacombs of Rome, i., 31.
 Cathach, ii., 91, 159.
 Cataldus, Patron of Tarentum, ii., 30 ; presided over Lismore, ii., 31.
 Causeways at Clonmacnois, i., 7.
 Céli dé, of Armagh, ii., 113 ; of Clonmacnois, i., 3 ; connexion with Hospitals, i., 3.
 Cell Beacain, ii., 33.
 Cell Enda, ii., 17, 18.
 Cell Fine Cormaic, ii., 1.
 Cell na Sagart, ii., 27.
 Celtic, Late, Work compared with Christian, ii., 164, 165, 166.
 Cethernach, ii., 22.
 Cethern, Shakespeare's 'Kerne,' ii., 22.
 Cethir Lebor, or quatuor libri, ii., 93.
 Chalice, i., 3 ; first mention of, ii., 162 ; of Stone, *ib.*, 162 ; of Primitive Church on the Continent, 162 ; of Limerick, ii., 123 ; two handled, ii., 123.
 Charlemagne sends Gifts to Clonmacnois, i., 2.
 Chequered Pattern on Stone, i., 69.
 Chisel, early use of, in Ireland, ii., 153.
 Christianity, earliest Traces of in Kerry, ii., 6.
 Christian Architecture engrafted on Pagan, ii., 133.
 Chronological List of Obituary Notices, i., 12.
 Church, early Christian, in Ireland, ii., 140 ; in Italy, Eastern element, ii., 140.
 Churches of Ireland, formed as Arks and Shrines, ii., 164.
 Churches of Ireland restored by Flann Sinna, i., 43.
 Ciaran Baptised by Frankish Deacon, ii., 12 ; Death and Burial of, ii., 3.
 Ciric, a boy Saint, i., 45.
 Cirini, Irish Form of Jerome, i., 35.
 Clark, Mr., quoted, ii., 170.
 Clemens, i., 26.
- Cloch Beannuichte, ii., 107.
 Clonburn, i., 9, 52.
 Clones, ii., 97.
 Clonfert, ii., 50, 51.
 Clonmacnois, Meaning of Name, i., 1 ; Founded by Ciaran, 1 ; Chief School in Ireland, 1 ; Book of, 1 ; Sources of Wealth of, 1 ; Celebrated Scholars of, 2 ; Art of, 3 ; Classification of Remains at, 3 ; Cemetery of, 4 ; Guest House of, i., 31.
 Cnoc-in-Seail, i., 6.
 Coffey (O'), Family Burial Ground of, i., 24.
 Coise, Erard Mac, i., 6.
 Coins, Saxon, ii., 125.
 Colcu of Clonmacnois, i., 1, 2.
 Colman, Abbot of Clonmacnois, i., 42 ; Church and Cross erected by, i., 2, 51.
 Columille, St., ii., 13 ; House of, *ib.*, 64 ; Visits Becan with King Breasal, ii., 33.
 Columbian System in Ireland, ii., 91.
 Conn na mbocht, Head of the Céli-dé of Clonmacnois, i., 65 ; Genealogy of, i., 56.
 Cong, ii., 78.
 Cormacan, Poet, i., 57.
 Cormac Mac Cullinain gives Chalice to Lismore, ii., 161 ; his death ii., 32 ; burial-place, ii., 1.
 Corprius Crom, Life of, i., 4 ; Cross of, i., 47.
 Cormac M'Carthy, Name engraved on Arm-shrine, ii., 104.
 Cormac O'Cillen, Builder of Church at Clonmacnois, i., 29 ; of Bellhouse at Tomgrany, *ib.* ; Death of, i., 72.
 Cronan, St., of Roscrea, ii., 38.
 Crosier of Abbess, ii., 160, note b ; found at Lismore, ii., 118 ; of Ciaran, i., 3 ; of Damnat, ii., 116 ; of Kells, ii., 116.
 Crosiers, Limoges Work in Ireland, ii., 160 ; Irish, made to enshrine Wooden Staves, ii., 160.
 Cross of Columbon, i., 16 ; Early Forms of, i., 15, 16, 17 ; First Examples of, i., 18 ; Latin, not earliest Christian Symbol, ii., 138 ; in Rome in fifth century, i., 31 ; fitchée, i., 33 ; of Patrick in Mayo, ii., 139 ; various Forms of, ii., 138 ; on Pillar-stones, ii., 15 ; "of the Women," ii., 16 ; Processional, ii., 161 ; Quadrangle at centre of, i., 30 ; within Parallelogram, i., 37 ; Patterns like Crosses in Ravenna, Torcello, and in Milan, ii., 139 ; Portion of True Cross comes into Ireland, ii., 121
 Greek first seen, ii., 138 ; of Cong, ii., 120 ; first ascertainable Dates of, in Ireland, i., 40.
 Culdees, *see* Céli-dé.
 Cumdach, ii., 157 ; of Stowe Missal, ii., 96 ; of St.

- Molaise, ii., 89; Kells, 157; of Dimma's Gospels, ii., 101.
 Cup Markings on Stone, ii., 33.
 Curoi Mac Daire, ii., 3.
- Dæmoniacs, Patron Saint of, ii., 115.
 Dagobert, King, ii., 162.
 Daig, Artist of sixth century, i., 65.
 Danes, ii., 14; Invasions, ii., 25; Names borrowed by, from Irish, i., 22, 51.
 Day, Mr. Robert, Fragment of Bell-shrine in Collection of, ii., 107.
 Dedicatory or Commemorative Inscriptions, ii., 150.
 Deicola, equivalent of Cêle-dé, i., 59.
 Delgany, ii., 61.
 Destruction of Monuments, ii., 61, 63, 69, 86.
 Dervorgilla, Offerings of, ii., 162.
 Deveniah, ii., 89.
 Dewsbury, Inscription at, ii., 147.
 Diarmaid Mac Cerbhaill helps in erection of first Church at Clonmacnois, i., 1.
 Dichœm "very loveable," probably a woman's name, i., 72.
 Diminutinal endings to Names, a mark of affection, i., 50.
 Disappearance of Monuments, ii., 32, 37, 42.
 Divergent Spiral Design or Trumpet Pattern, ii., 141, 142; oldest Christian Examples of, ii., 5, 6.
 DÑS, ii., 149; DÑI, ii., 7.
 Dominican Abbey at Roscommon, ii., 10, 11.
 ——— Friary at Lorrha, ii., 93.
 Donnchadh, Son of Flann, ii., 158.
 Domnach Airgid, ii., 97; Meaning of Domnach, ii., 99.
 Donaghmore in Cork, ii., 104; in Tyrone, ii., 113.
 Donnell O'Lochlainn, ii., 110.
 Doonass, Inscribed Stone at, ii., 13.
 Dream of the Holy Rood, ii., 151.
 Du for Preposition *do*, ii., 67, 137.
 Dubourdieu's Survey of Down, quoted, ii., 72.
 Dunleer, ii., 68.
 Du Noyer, George, Drawings by, alluded to, i., 16, 45, 54, 59, 61.
 Dunraven, Earl of, ii., 103.
 Durrow, ii., 54; Foundation of, described by Bede, ii., 54.
 Dympna, St., ii., 115.
- Eadulf, King, Epitaph on, ii., 147.
 Eclipsis, ii., 137.
 Ect a Teutonic Prefix, i., 35.
- Edan O'Hoisin builds Cathedral of Tuam, ii., 75, 78.
 Egan, Origin of Name, ii., 12.
 Ellacombe, Mr., on Bells, ii., 160.
 Emania, ii., 109.
 Enda, St., ii., 17.
 Enoch McGilligain, Poem of, i., 5.
 Eps for Episcopus, i., 70; ii., 150.
 Et, Sign for, ii., 7, 65, 70.
 Evangelical Symbols, note a, ii., 90.
- Fachtna, Priest of Clonmacnois, i., 2.
 Ferdomnach, a Scribe of Book of Armagh, i., 30.
 Fergal, Builder of Bell-house of Clonmacnois, i., 57.
 Ferguson, Samuel, Description by, ii., 1, 2; Drawing by, ii., 2; quoted, ii., 1.
 Ferguson, Moulds of Inscribed Stones, ii., 46.
 Fiachal Phadrug, ii., 130.
 Fiacre, French word taken from Irish Fiachra, Finola O'Connor, ii., 83.
 Fish, Christian Emblem, ii., 12, 138.
 Finnaghty (O'), Family Burial Ground of, at Clonmacnois, i., 27.
 Five Roads of Ireland, ii., 28.
 Flann, of Monasterboice, Writings in Book of Lecan, ii., 66.
 Flann Sinna restores Churches and Schools; Builds Cathedral at Clonmacnois, i., 43; Cross to Memory of, *ib.*; Enshrines the Book of Durrow, ii., 159.
 Font or Bullaun at Clonard, ii., 63; at Donaghmore, Co. Tyrone, *ib.*, 113; at Killpeacon, 33; at Tullylease, ii., 53.
 Formulæ in Irish Epitaphs, ii., 146 to 151; Varieties of, ii., 18; Oroit not abbreviated, i., 2, 11; Correspondence of, on Berichter's Tomb, with Colophon to Gospels of Mao Regol, ii., 54; Prayer offered for a number of Persons without mention of Names, ii., 21, 42.
 Fort at Aranmór, ii., 17; of Eos, ii., 97; at Killeen Cormaic, ii., 1.
 Franciscan Friary, ii., 109; Collection of MSS. in, at Dublin, ii., 41.
 Franks, Mr., on Interlaced Design, ii., 143.
 Freeman, Mr., on Irish Architecture, ii., 164; on Ravenna, ii., 170.
 Frescoes on Knockmoy Abbey, ii., 82.
 Freshford (Achadh, Ur.), ii., 87.
 Fuerty, ii., 11.
- Gaidoz, M. Henri, ii., 128.
 Galla Placidia, Cross on Coin of, ii., 140.
 Gallen Priory, i., 74.

- Genitive Case, without governing word, i., 21.
 Gheel in Holland, Irish Church at, ii., 115.
 Gilla, Prefix, said to be borrowed from Scandinavians, i., 51.
 Gillaciarain finished Bell-house of Clonmacnois, i., 67.
 Giraldus Cambrensis quoted, ii., 35.
 Girth Cross at Dull, ii., 151.
 Glendalough, ii., 57.
 Gobhan, St., ii., 23, 24.
 Grace, Mr. John, discovers Cumdach of Stowe Missal in Germany, ii., 97.
 Graffiti in Cœmeterium of St. Callisti, ii., 148.
 Graves (Rev. James), History of the Cathedral of St. Canice, ii., 47.
 Greek Fret, i., 46; a Universal Design in Primitive Art, ii., 145; Irish Variety of, ii., 145.
 Hare Island, i., 9, 44.
 Hennessy, Mr. Wm., quoted, ii., 73; Translates Poem, i., 5; Readings of, i., 20, 43, 62.
 Henning's, or O'Heaney's Hereditary Keepers, ii., 107.
 Hereditary Keepers, ii., 91, 92, 110, 114, 116; Artists, ii., 92.
 Heroes Buried at Clonmacnois, i., 84.
 Hic dormit, ii., 148.
 Hic pausat, ii., 148.
 Hic jacet, ii., 148.
 Hiberno-Celtic Art, Misapplication of term, ii., 144.
 High Crosses not Sepulchral, ii., 151; term used by Annalist, i., 43; of Aranmór, ii., 17; of Clonmacnois, i., 7; ii., 151; of Cong, *ib.*, 80; of Delgany, ii., 61; of Donaghmore, Co. Cork, *ib.*, 104; Co. Tyrone, 113; of Durrow, of Iniscealtra, ii., 41; of Kells, *ib.*, 63; of Killamery, *ib.*, 24; of Mona Incha, *ib.*, 35; of Monasterboice, *ib.*, 66; of Termonfechin, *ib.*, 70; of Tuam, *ib.*, 75, 151; Sculptures in Panels of, *ib.*, 53; six, the dates of which can be fixed, *ib.*, 152; of Ireland compared with those of Scotland, *ib.*, 153; in England, *ib.*, 153; in Scotland; *ib.*, 153; in Iona, *ib.*, 151.
 Immigration of Foreigners to Ireland, ii., 21, 136, 137.
 Inscription from Carthage, ii., 136.
 Inscriptions, Biliteral, ii., 133; Ogham, *ib.*, 133, 134; Lost at Devenish, *ib.*, 90; in Localised Roman Character, *ib.*, 134; Identification of Names in, ii., 152; where no Name occurs, *ib.*, 148; Name in Nominative, *ib.*, 148; Name in Genitive, *ib.*, 149; Declensional Forms in, *ib.*, 137; Aspiration, *ib.*, 137; of Gaul and Rome, *ib.*, 134; List of Monuments on which they occur, *ib.*, 133; on Cromlech, *ib.*, 3; in Cave of Rath, *ib.*, 72; of Cashel Builders, *ib.*, 70; on Church Doorways, *ib.*, 86, 89; in Church Walls, *ib.*, 18, 22; on Mass Stones, *ib.*, 20, 155; on Altar Stones, i., 27, 53, 54; ii., 156; on Quern Stone, i., 53; ii., 157; on Cumdachs, ii., 89 to 103, 157; on Arm Shrine, *ib.*, 104; on Bells, *ib.*, 107, 114, 159; on Bell Shrines, ii., 106, 109, 159; on Crosiers, *ib.*, 114 to 118, 159; on Processional Cross, ii., 120, 160; on Altar Vessel, *ib.*, 119, 160-1; on Chalice, *ib.*, 123; on Reliquary, ii., 130.
 In Nomine Dei, Dedicatory Form in Gaul, ii., 150.
 Inis Bofin, i., 9, 57.
 Iniscloran, i., 75.
 Inismurray, ii., 13 to 15.
 Inisowen, ii., 102.
 Iona, ii., 14; High Crosses at, *ib.*, 151.
 Ireland, geographical position of, Consequences of, ii., 137.
 Irish Cross, Early Development of, i., 17; First Example of, *ib.*, 18.
 Irish Names Derived from Animals, ii., 16.
 Irish Romanesque Doorway of Freshford, ii., 88; of Killeslin, *ib.*, 87.
 Island of the Living, ii., 35; Correspondence of Legend with that of the Udain-Saker of Iceland, ii., 35.
 Ivar the Dane, ii., 25.
 John, an Italian, and Papal Nuncio, in Clonfert, ii., 51.
 Juvene Druuides, ii., 2.
 Keane, Mr. Marcus, lends Illustration of High Cross of Durrow, ii., 56.
 Kells, Book of, Miniatures in, ii., 169; Town of, ii., 63, 116.
 Kerwick, Origin of Name, ii., 89.
 Kilbannan, ii., 18.
 Kileoconriola, ii., 73.
 Kileummin, ii., 45.
 Killaspugbrone, ii., 130.
 Killeen U Lugair, ii., 1.
 Killen (O'), Family of, held Burial Ground at Clonmacnois, i., 29; Church built by Cormac, *ib.*, 29.
 Killeslin ii., 85.
 Kings and Chieftains Buried at Clonmacnois, i., 83.
 Kirby, Origin of Name, ii., 89.
 Latin Cross, ii., 12; i., 21, 31, 70.
 Latin Inscription, ii., 54; portion of, *ib.*, 16, 18; on Cross of Cong, *ib.*, 12; *ib.*, 28, 65.

- Leabhar na-hUidre, Tomb of Transcriber of, i., 68.
 Le Managhan, i., 8; Origin of the Name, i., 8; Inscription from, i., 60.
 Lie, ii., 149.
 Lieusaint, ii., 147.
 Ligature, ii., 16.
 Limoges, Art of, ii., 160, 162.
 Lismore, ii., 30, 118.
 Litany of Aengus, ii., 21.
 Locus, or Loculus, ii., 149.
 Lorrha, ii., 93.
 Lough Ree, Islands on, i., 8.
 Louvre, Book Shrines in, ii., 159.
 Lyons, ii., 150.

 Mac Cullagh, Professor, purchases Cross of Cong, ii., 122.
 Mac Dermot's Burying Place at Clonmacnois, i., 58.
 Macha, Foundress of Emania, ii., 109.
 Mac Coise, Poet and Historian, i., 81.
 Maclean's Cross at Iona, ii., 151.
 Mael, Meaning of term, i., 34.
 Maeshowe, in Scotland, ii., 144.
 Maelcúirig, from Ciric, a Saint Martyred at Tarsus, in Cilicia, i., 45.
 Maelinmain, of Glendalough, Pilgrim, who visited King Alfred, i., 42.
 Maeltuimre, Author of Commentary on Poem of Rathcroghan Cemetery, ii., 16.
 Maelmaire, Transcriber of Leabhar na hUidhre, i., 68.
 Maelmichel, Name formed in same manner as Carmichael, i., 70.
 Maledictive Stones, ii., 156.
 Mandourel, Seventh Century Inscription, ii., 147.
 Manchan, St., Shrine of, i., 3, 8; Cell of, i., 48.
 Maer, ii., 150.
 Marianus Scotus of Ratisbon, ii., 92.
 Martigny, Abbé, quoted, ii., 138, 162.
 Mason, Mr. Monck, purchases Cumdach, ii., 102.
 Mass Stones, ii., 156.
 Medhbha, Burial of, ii., 16.
 Mellifont, ii., 162.
 Mitchel Troye, Inscriptions at, ii., 147.
 Miosach, ii., 102.
 Mill, Ancient, at Lorrha, ii., 94; of Maelodran, near Mullingar, ii., 62.
 Mind, a Diadem, ii., 167.
 Míodhluaichra and the Five Roads of Ireland, ii., 28.
 Moat, Remains at, ii., 24.
 Molaise, St., ii., 13.

 Monaincha, Three Inscriptions at, ii., 35; Architectural Remains at, ii., 13.
 Monasterboice, ii., 66.
 Monza, Book Shrine in Basilica of, ii., 159.
 Moville, ii., 71.
 Moyle, Mr., on Early Christian Churches, ii., 164.
 Murgheas O'Nioc, Tomb of, ii., 9.
 Munich, Book Shrine in, ii., 159.
 Muredach, on Tombstone, Inismurray, ii., 15.
 Mulhollands, Hereditary Keepers of Shrines, ii., 110.
 Murrisk, Origin of Name, ii., 16; Ale of, a prerogative of Munster Kings, ii., 16.

 Names derived from Animals, ii., 65, 89, 116.
 Nán, probably a double Diminutive, ii., 46.
 Natural Forms, Treatment of, ii., 143.
 Norman Sepulchral Slabs from Grey Abbey, ii., 71.
 Norrie's Law, Ornaments found there, ii., 141.
 Northcote, Dr., quoted, ii., 138.
 Northmen plunder East Munster, ii., 37.

 O'Connor, Daughter of, Chalice engraved by, ii., 161; Roderic, Founder of Cong, Buried at Clonmacnois, i., 79, 80; Turlough, ii., 75, 76, 79.
 O'Donnells, Tribe of, ii., 91.
 O'Donovan, Dr., his Readings of Inscriptions, i., 45.
 O'Duffy, Family of, ii., 80, 121.
 Ogham Inscriptions, i., 16; ii., 1, 5, 13; combined with Roman Characters, i., 16.
 O'Hanly, Matthew, erected O'Kelly's Monument, ii., 83.
 O'Kelly's Burial Ground at Clonmacnois, i., 18.
 O'Luans, Hereditary Keepers, ii., 116.
 Old Celtic Bilingual Inscriptions, ii., 2.
 O'Meehans, Hereditary Keepers, ii., 91.
 O'Mellans, Hereditary Keepers, ii., 114.
 O'Neill, Sculptured Crosses of Ireland, referred to, i., 18, 46; ii., 153, note a; on Cross of Monasterboice, ii., 67.
 O'Quin, Derivation of Name, ii., 43.
 Oratories, ii., 13, 15, 17, 18, 22, 25.
 Ornamental Designs, Forms of, in Ireland, ii., 144, 145; Difference of, in Pagan and Christian Art, ii., 141.
 Oroit, i., 21, 30; Singular Abbreviation for, ii., 28, 32, 46, 145; sometimes used as a Substantive, i., 15.
 Orthography of Hiberno-Latin Records, ii., 54.

 Patrick's Well, Original Name for Ballintober, ii., 81.
 Patterson, Mr., on Ancient Tombstones, ii., 71, 73.
 Personal Epithets in Inscriptions, ii., 61.

- Pictish Abbots at Durrow, ii., 56.
 Pillar Stones, ii., 6, 7, 15, 16, 17, 27, 33, 151.
 Poems, Cemeterial, on Heroes buried at Clonmacnois, i., 79; on Tribes and Persons buried at Clonmacnois, i., 5; on Kings and Chieftains buried at Clonmacnois, i., 76.
 Primitive Metal Work in Ireland compared with that of the Eleventh Century, ii., 167.
 Processional Cross of Tuam and Cong, ii., 77.
 Profession rarely indicated on Early Christian Monuments, ii., 150.
 Psalter of St. Caimin in Franciscan Collection, Dublin, ii., 41; of Columba, in Cathach, ii., 91.
- Quern Stones, ii., 157.
- R. for Requiescat, ii., 34.
 Ratisbon Stowe, Missal found there, ii., 97; Book Shrine of, ii., 159.
 Rathoroghan, Cemetery of, ii., 16.
 Ravenna, ii., 170.
 Reerasta, ii., 123.
 Ruthwell Cross, ii., 151.
 Reeves, Dr., on Lann-Léire, ii., 68; Kilnasagart, *ib.*, 28; Money Pass, *ib.*; on Berichert's Church, *ib.*, 52.
 Reichenau, Findan, of, i., 27; his Bowl at, *ib.*, 27.
 Relics of Irish Saints on the Continent, i., 27.
 Rent, House, paid for Church, ii., 49.
 Requiescit, ii., 148.
 Roads of Ancient Ireland, ii., 28.
 Rock, Dr., exhibits Crosier, ii., 117.
 Roman Capital Letters exceptional in Ireland, ii., 136; Occurrence of, *ib.*, 1, 3.
 Romanesque, Irish, Church at Monaincha, ii., 35; Roscrea, *ib.*, 38; Freshford, *ib.*, 88; Killeslin, *ib.*, 85.
 Rossi, M. de, on System for Determination of Dates, ii., 134.
 Runic, on use of term as applied to certain Patterns, ii., 144; Inscription on Bewcastle Cross, *ib.*, 147.
- Saintes in Aquitaine, ii., 148.
 Saer, ii., 150.
 Sanoti, on Tombstone in Aran, ii., 19.
 Satchell, Book, ii., 109.
 Saxon Saint brings Followers to Ireland, ii., 52.
 St. Benan, ii., 18, 131.
 St. Breacan, ii., 17.
 St. Brendan, ii., 51, 131.
 St. Brigid, ii., *ib.* 131.
 St. Brón, ii., 130.
- St. Buite, ii., 66.
 St. Cairnin, ii., 40.
 St. Cairnech, ii., 102.
 St. Cecilia, Cella, in memory of, ii., 148.
 St. Ciaran, of Clonmacnois, i., 1; ii., 47.
 ——— of Seirkieran, ii., 47.
 St. Colman, ii., 7.
 St. Columba, ii., 54, 131, 163.
 St. Cronan, ii., 100.
 St. Cummin, ii., 45; his Stone at Ballina, ii., 45.
 St. Damnat, ii., 115.
 St. Dimma, ii., 101.
 St. Dympna, *see* Damnat.
 St. Emeran, ii., 159.
 St. Fabian, Cella Memoræ of, ii., 148.
 St. Fechin, ii., 69, 78.
 St. Finden, ii., 71.
 St. Finnen, ii., 62.
 St. Jarlath, ii., 74.
 St. James, ii., 92.
 St. Kieran, ii., 58.
 St. Kevin, ii., 57.
 St. Lachtin, ii., 87, 104.
 St. Lorcán U Tuathail, ii., 58.
 St. Malachy, ii., 118.
 St. Margaret, note, ii., 115.
 St. Moghóróg, ii., 61.
 St. Molaise, ii., 89, 90.
 St. Moling, ii., 163.
 St. Muirgen, ii., 85.
 St. Ninnidh, ii., 74.
 St. Patrick ii., 109, 110.
 St. Ruadan, ii., 93.
 St. Sabina, ii., 91.
 St. Saran, ii., 49.
 St. Saurain d'Evreux, ii., 150.
 St. Senan, ii., 25.
 St. Sinchell, ii., 58.
 St. Sixtus, Cella Memoræ of, ii., 148.
 St. Tassach, ii., 161.
 St. Tigernach, ii., 97.
 St. Thelohilde, Sarcophagus of, ii., 140.
 Scribes of Clonmacnois, i., 61.
 Sculpture in Ireland, early progress of, i., 23; Primitive, compared with that of the Tenth Century, ii., 153.
 Seaford, ii., 72.
 Seir Kieran, ii., 46.
 Sign for *et*, ii., 7, 65, 69, 70.
 Shrines, ii., 15; of Books, *ib.*; on the Continent, *ib.* 158; Correspondence in Form with that of the Early Irish

- Church, and of the Ark, ii., 162; of St. Manchan, i., 8; of St. Patrick's Tooth, ii., 130; of St. Ruadan's Hand, ii., 94; of Wood encased in Silver, ii., 105.
- Shurock, near Moat, i., 11.
- Smith, Dr., quoted, ii., 105.
- Smith, Mr. Huband, quoted, ii., 105.
- Solomon's Temple, Model of, at Clonmacnois, i., 3.
- Stackallen, Derivation of Name, i., 27.
- Stival in Brittany, Bell of, ii., 160.
- Stone Coffin, ii., 89.
- Stoup found at Clonard, ii., 62.
- Snedgus, of Castledermot, Tutor of Cormac Mac Cullinain, i., 34.
- Suibine Mac Maelhumai, i., 39, 40.
- Surnames in Ireland, i., 29, 82.
- Symbols, Christian, some scarce in Ireland though common in Scotland, ii., 138.
- Tedavnet, ii., 114.
- Termonfechin, ii., 69.
- Theodolinda, Queen of the Lombards, ii., 159.
- Tighearnach Ua Braoin, Annalist of Ireland, i., 2.
- Tiroconnell, ii., 91.
- Tisaran, ii., 49.
- Todd, Dr., obtains St. Patrick's Bell with its Shrine, ii., 110.
- Tombstones inscribed to two People, ii., 60, 61.
- Inscriptions of different Dates on, ii., 24, 26.
- Tomgrany, Bell-house of, Built by Cormac O'Cillin, i., 29.
- Toole, Origin of Name, ii., 24.
- Toul, Chalice of St. Gorglin, of, ii., 124.
- Triquetra, Knot, ii., 26.
- Trumpet Pattern, ii., 143.
- Tuam, ii., 74, 120.
- Tullylease, ii., 52.
- Turlough O'Connor builds Bridges, ii., 76; helps in Erection of Cathedral of Tuam, *ib.*, 75, 76; of High Crosses of Tuam, *ib.*, 77; enshrines a portion of True Cross in Processional Cross of Cong, or Tuam, *ib.*, 121; Buried at Clonmacnois, i., 79.
- Udain Saker, of Iceland, ii., 35.
- Vetusta Monumenta quoted, ii., 105.
- Virgin, Altar, Statue, and Shrine of, at Clonmacnois, i., 78, n. g.
- Vienna, Epistles of St. Paul, in Library of, ii., 92.
- Vienne, in South of France, Inscription at, ii., 148.
- Wakeman, W. F., Drawings by, ii., 42, 43, 44.
- Way, Albert, on Altar Vessels, ii., 162.
- Weich Sanct Peter at Ratisbon, ii., 92.
- Well, Holy, of Beacan, ii., 33.
- Wilde, Sir William, on the Bronze Ornaments of Ireland, ii., 165; on Inscriptions from Breaffy, *ib.*, 46; on Clonard, *ib.*, 62.
- Wiltan, Chalice of, ii., 124.
- Wiseman, Cardinal, obtains Crosier, ii., 117.

CORRIGENDA.

VOL. I.

- Page 4, line 30, for "Nëill," read "Néill."
- " 5, " 10, for "cṛaeb," read "cṛaeb."
- " 5, " 26, for "buaib," read "búaid."
- " 6, " 5, for "maelṛuanaig," read "máilṛuanaig."
- " 6, " 16, for "ṛluaiḡbeaḡ," read "ṛluaiḡbeaḡ."
- " 6, " 19, for "ḡocuaiḡ," read "ḡocuaiḡ."
- " 6, " 24, for "caeine," read "caeinead."
- " 9, " 15, for "two inscriptions," read "three inscriptions."
- " 12, " 39, for "Tuadhear," read "Tuathcharán."
- " 13, " 3, for "Cairbre Crom, Fig. 96," read "Corbre Crom, Plate xxxvii., Fig. 96."
- " 15, " 25, for "OR," read "ÓR."
- " 15, " 29, for "Colomban," read "Colombán."
- " 16, " 5, for "Dufthach," read "Uvan."
- " 16, " 36, for "Columba," read "Columbæ."
- " 21, " 33, for "in," read "iu."
- " 26, " 19, for "four," read "three forms of the name Martin."
- " 26, " 23, omit the word "reputed."
- " 27, " 34, for "name. Still preserved," read "name still preserved."
- " 28, " 20, for "one tonsured," read "servulus."
- " 30, " 38, omit the word "tonsured."
- " 36, " 3, for "buried there," read "buried at Clonmacnois."
- " 38, " 16, for "cf. sequutus for secutus (Reeves, Columba, xviii)," substitute "in the adjective *giar* (whence Quirán), which is so written in the Ogham tract in the Book of Ballymote. In the same tract we also find qorann, gearce, Qell-dara, qual, qislemacht. See also Rhys, Lectures on Welsh Philology, p. 24."
- " 39, " 20, omit "tonsured."
- " 40, " 8, for "Dusblan," read "Dubslan."
- " 40, " 17, for "Maelnimun," read "Maelinmun."
- " 41, " 2, omit "Martyrology."
- " 45, " 34, for "Macle rigg," read "Maelcirigg."
- " 45, " 35, omit "tonsured."
- " 47, " 17, for "Cairbr," read "Cairbre."
- " 53, " 16, omit "fo."
- " 54, " 12, for "fig. 115," read "figs. 115 and 146."
- " 59, " 20, for "deicole," read "deicolæ."
- " 68, " 28, omit "station."
- " 69, " 4, omit "tonsured."
- " 70, " 27, transfer lines 27 and 28, to line 5, page 74.
- " 72, " 31, for "very 'loveable,'" read "very loveable."
- " 73, " 21, for "Taidg," read "Tadg."

- Page 74, line 5, for "Flanagan O'Ringau," read "Flannagan Ua Riagain."
 „ 74, „ 6, for "Bishop," read "abbot."
 „ 77, note c, for "Brenainn," read "Brenann."
 „ 79, note a, line 3, for "Iberemon," read "Heremon."
 „ 81, note c, for "Briefnech," read "Breifnech."
 „ 84, line 12, for "Diarmail," read "Diarmait."
 „ 85, „ 15, for "Brogen," read "Borgan."

VOL. II.

- Page 3, line 31, for "remaning," read "remaining."
 „ 8, „ 18, for "Gallarus," read "Cell of Maelchedar."
 „ 20, „ 11, for "a circular," read "an oblong."
 „ 20, „ 22, for "four feet," read "six feet."
 „ 20, „ 15, for "perennes," read "perennis."
 „ 20, „ 19, for "Benn," read "Benen."
 „ 31, „ 19, for "Conhuidir," read "Cú-odar."
 „ 35, „ 4, for "and Incha, 'Island,'" read "and na 'of the' [the feminine article in the genitive singular] and
 inse the gen. sing. of inis 'island.'"
 „ 35, „ 10, for "Ireland" read "Iceland."
 „ 35, „ 17, for "conventional," read "conventual."
 „ 41, „ 10, for "bric," read "brú."
 „ 57, „ 19, for "lochà," read "locha."
 „ 66, „ 7, for "treasures," read "treasurous."
 „ 66, „ 23, for "too," read "two."
 „ 68, „ 11, for "Fechtnach," read "fechtnach."
 „ 75, „ 2, for "Tempúl," read "Tempul."
 „ 76, „ 29, omit "though a cruel and unprincipled king."
 „ 76, „ 35, for "this king he treacherously killed," read "and who was treacherously killed." Omit "but" in
 same line.
 „ 77, „ 13, for "Uah Oissen," read "Ua h-Oissen."
 „ 80, „ 13, for "bín," read "bíu."
 „ 82, „ 33, for "Abbey Mioscan Meidhbhe," read "Abbey called Mioscan Meidhbhe."
 „ 83, „ 9, for "Dind Bualaind," read "D'ind bualaind."
 „ 87, „ 7, for "Achadh ur," read "Achad h úr."
 „ 89, „ 18, for "Fergus Luascan," read "Fergus Luascar."
 „ 89, „ 29, for "Martyrology," read "Calendar."
 „ 90, „ 17, after "preterite," insert "active."
 „ 91, „ 28, for "Cathāc," read "Cathach."
 „ 93, „ 7, for "Cinell Chonail," read "Cenél Conaill."
 „ 94, „ 22, for "andot . . . lais," read "and for the descendant of T . . . lach."
 „ 97, „ 18, for "that their MSS. have been saved by their officers," read "by whose officers their MSS. have been
 saved."
 „ 98, „ 4, for "Airgead," read "Airgid."
 „ 98, „ 15, for "Domnah," read "Domnach."
 „ 99, „ 4, for "Airgidh," read "Airgid."
 „ 99, „ 18, omit "Cloachar;" for "the word," read "a word."
 „ 102, „ 7, for "Niall," read "Néill."
 „ 109, „ 33, for "this," read "the."
 „ 111, „ 13, for "Clogind," read "Clog ind."
 „ 115, „ 16, for "where," read "whither."
 „ 119, „ 13, insert a semicolon between "Etan" and "au."

CORRIGENDA.

v

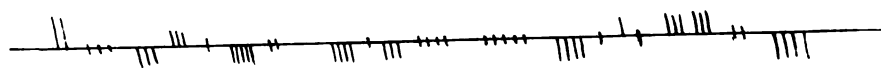
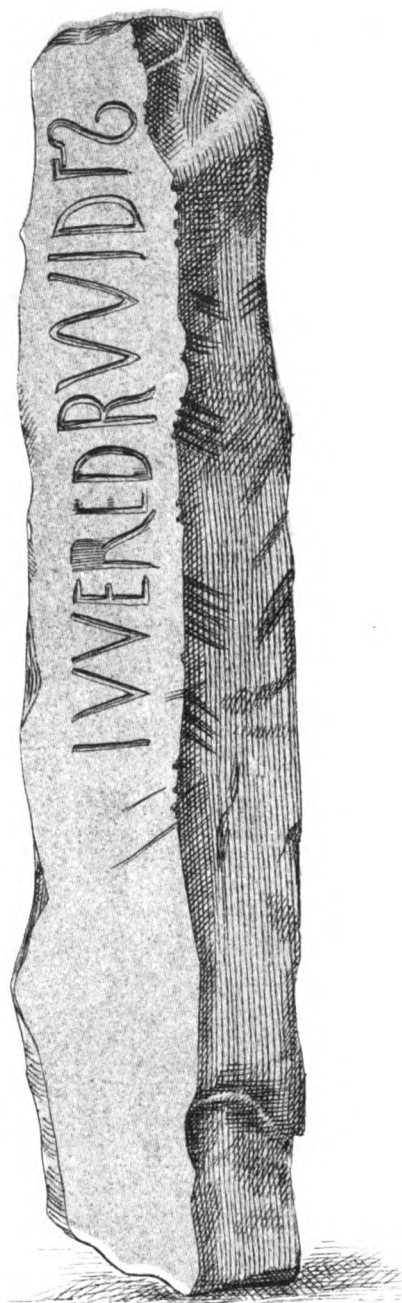
- Page 120, line 3, for "Mr. Bell of Dungannon," read "Mr. Benn of Fortwilliam Park, Belfast."
 „ 120, „ 30, for "Mureduch," read "Muredach."
 „ 120, „ 31, for "Therdelbuch," read "Terdelbach."
 „ 120, „ 32, for "Chomman," read "Comman."
 „ 120, „ 34, for "Maclisu," read "Maelisu."
 „ 121, „ 2, for "processional," read "proccessional."

NOTES. VOL. I.

- Page 12.—In the Chronological list of names found on the Clonmacnois stones, we find that out of the 22 names identified in the tenth century, two have surnames; in the eleventh, five out of 21; and in the twelfth, six out of 13.
- „ 16.—The name Fergus is written Forcos on St. Vigean's Cross, and on tombstone at Clonmacnois.
- „ 17.—"Se," for "siu;" eleventh century; vol. i., p. 21.
- „ 37.—Note on Figs. 72 and 73. A third reading of this inscription has been given to the editor by Dr. Graves, Bishop of Limerick. He believes it to commence with the first letter of the second line, and that it should be read "Admoer ingen Dunaled." The name may, perhaps, be identified as that of a person whose obit is given by the Four Masters as follows:—
 "A.D. 810. Admoer, ingin Aida Laighen, in senectute bona mortua est." (Ann. Ult.)
 "A.D. 806. Admoer, daughter of Aedh Laighen, died at an advanced age, after a well-spent life." (Ann. Four Mast.)

ADDITIONAL NOTES. VOL. II.

- Page 2.—Another reading of the Ogham on this stone has been lately published by Mr. John Rhys in his Lectures on Welsh Philology, p. 214, where it is rendered *Uwanos Awi Ewacattos*, i. e. [Lapis] *Juvenis nepotis, Evacattis*.
- The character read W (rightly enough) on British Oghams must be read V on Irish Oghams, because the sound in *Ireland* afterwards became F, which could not possibly come from W, but regularly comes from V.
- The genitive sing. *uwanos* is exactly = the Sanskrit *yūnoh*, the Indo-European *yuvanas*, gen. sing. of the n-stem *yuvan*. *Awei* is the gen. sing. of *awcos' nepos* in old Irish *aue*, now *ua*, or *O'*.
- „ 13.—The note on Lasrén in the Felire of Oengus is as follows: 1. Molaise mac déclain o inis muiredaig isin tuaiscert; i. e., Molaise, son of Déclan, of Inismurray, in the north.
- „ 91.—The old Latin version of the Psalms, formerly contained in the shrine called the Cathach, may now be seen, in a modern binding, on the shelf below that on which the shrine called the Cathach is deposited, in the Museum of the Royal Irish Academy.
- „ 99.—The leaves of the document contained in the Domnach Airgidh have become agglutinated through age, and now present the appearance of two brown solid masses. They lie on the same shelf as the shrine in the Museum of the Royal Irish Academy. Some of the leaves have been detached with great care and skill by the late Sir William Wilde, and may be seen in a separate glazed frame. They show portions of one of the Gospels in characters which it is considered indicate an antiquity approaching that of the oldest known Latin manuscript copy of the New Testament.

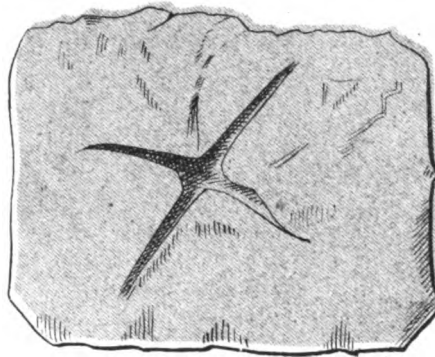


IVVENE DRVIDES

Killeen Cormac.

29

2

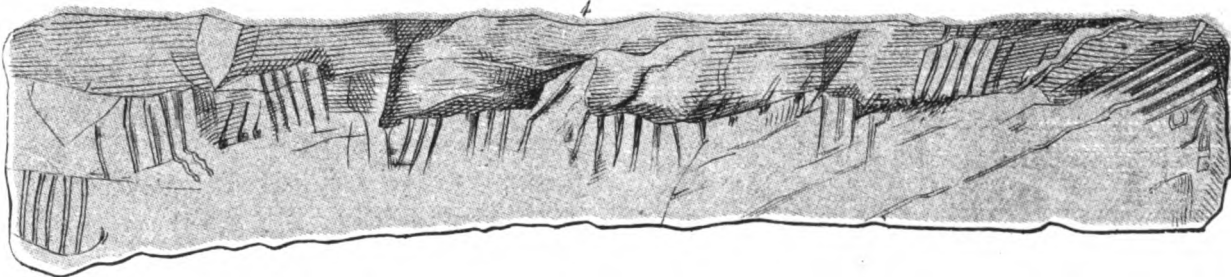


3

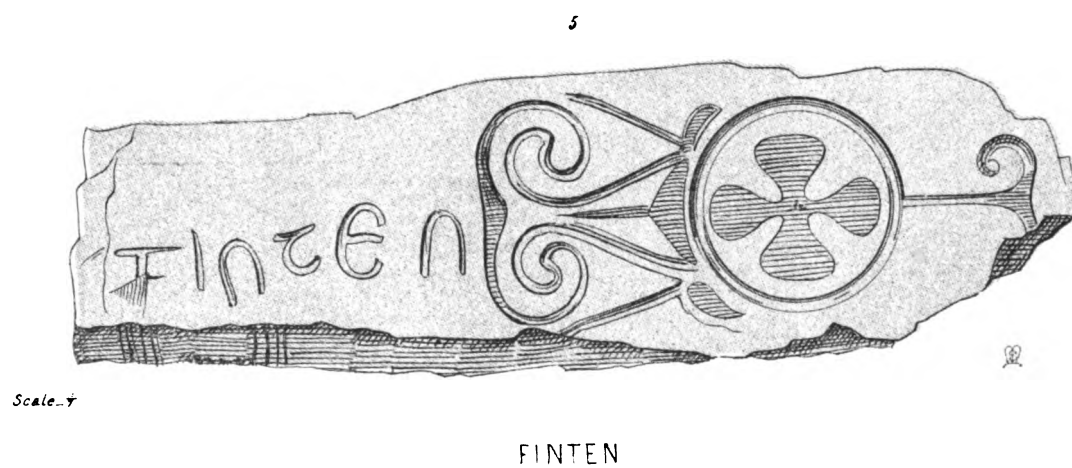
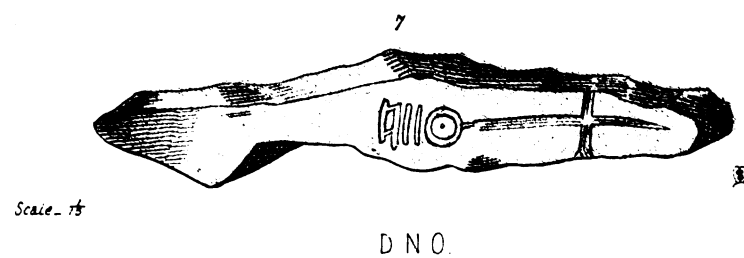
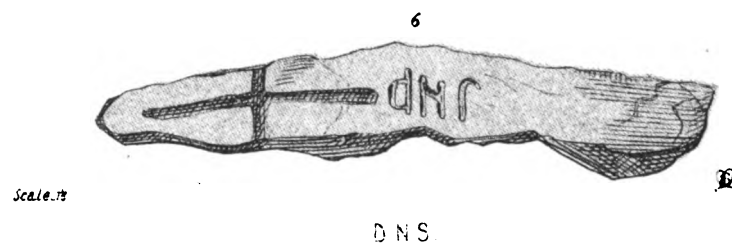


FEC CUNURI

4











Scale - 1/4

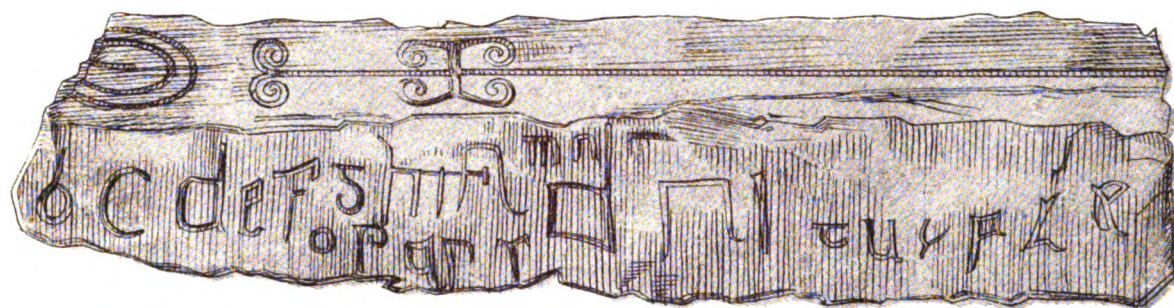
DNE



Reask, Co. Kerry.



9



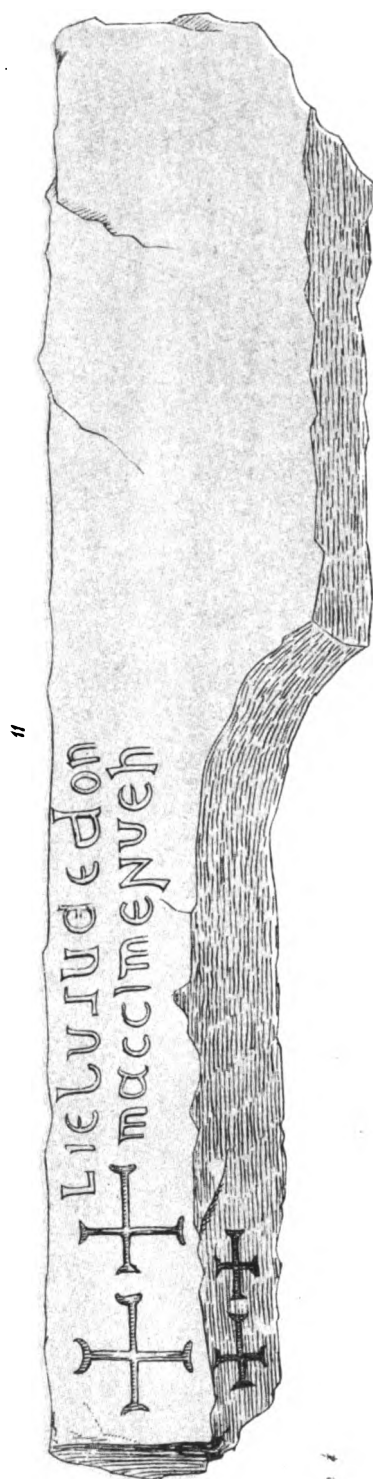
DNI
A B C D E F G H I J K L M N O P Q R S T U V Z &

10



LIE COLUM
MEC ME





Scale 1/4

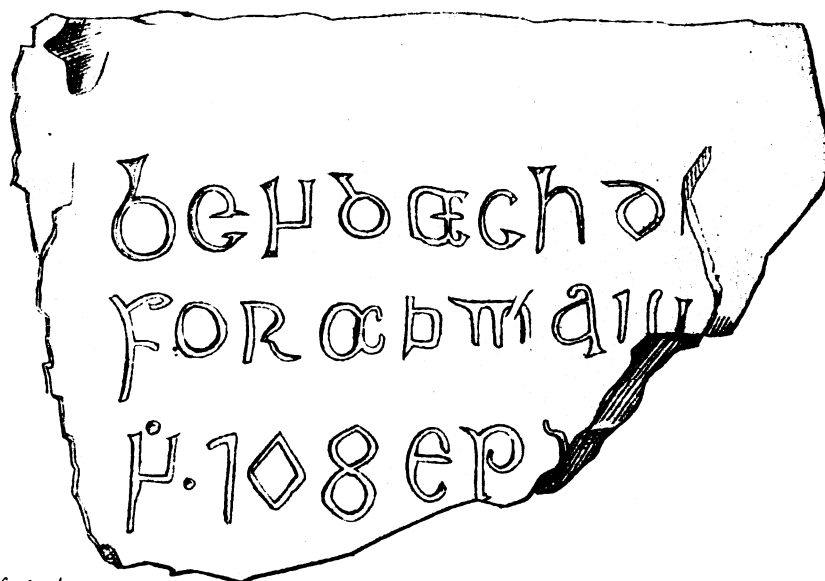
L'E LUGAEDON MACCI MENUEH

18

Inchagone Island in Lough Corrib.

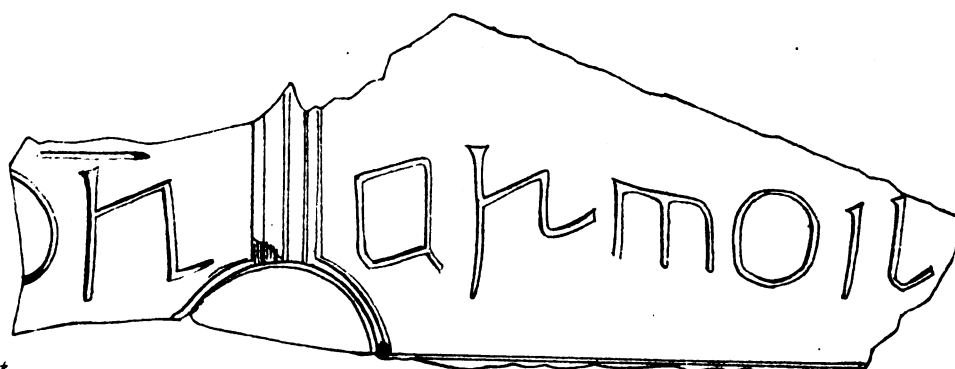


12



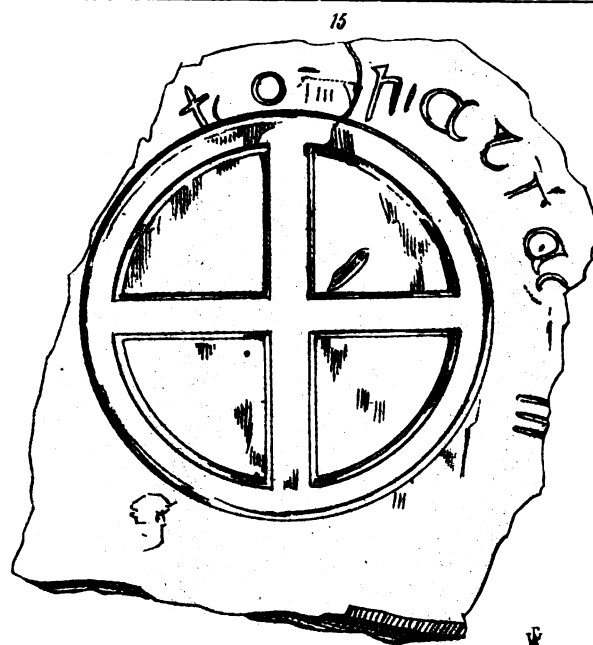
BENDACHD FOR
ANMAIN N. JOSEPH.

13



OR AR MOIL.....





OR AR ANMAIN OIACAIN

Fuerty, Doonass.

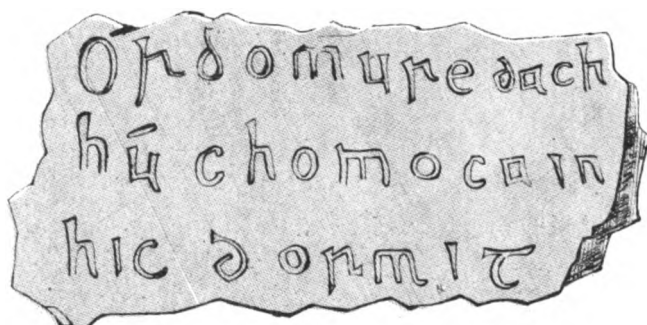


16



OR DO MURCHAD

17



OR DO MUREDACH HÚ CHOMOCAIN HIC DORMIT

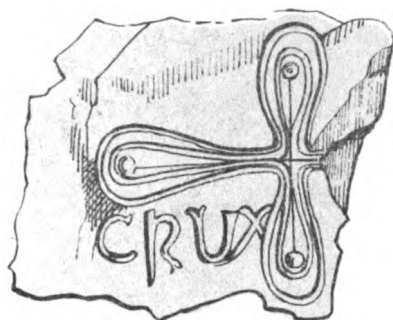
18



+ OR DO COIMMURSCÉ



19

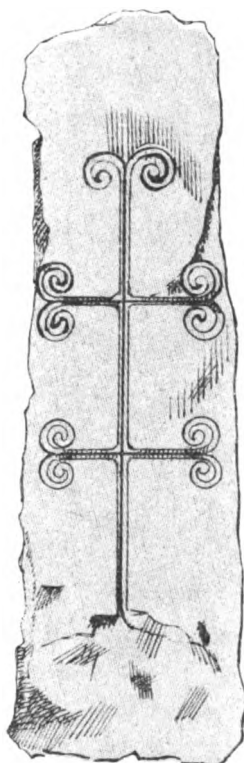


Scale 4



CRUX

20



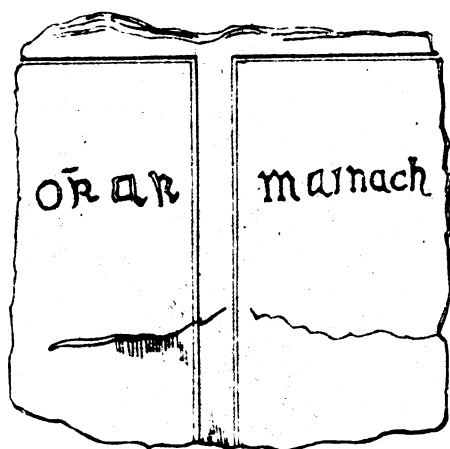
Scale 6



Inismurray.



21



Scale 1/4

OR AR MAINACH

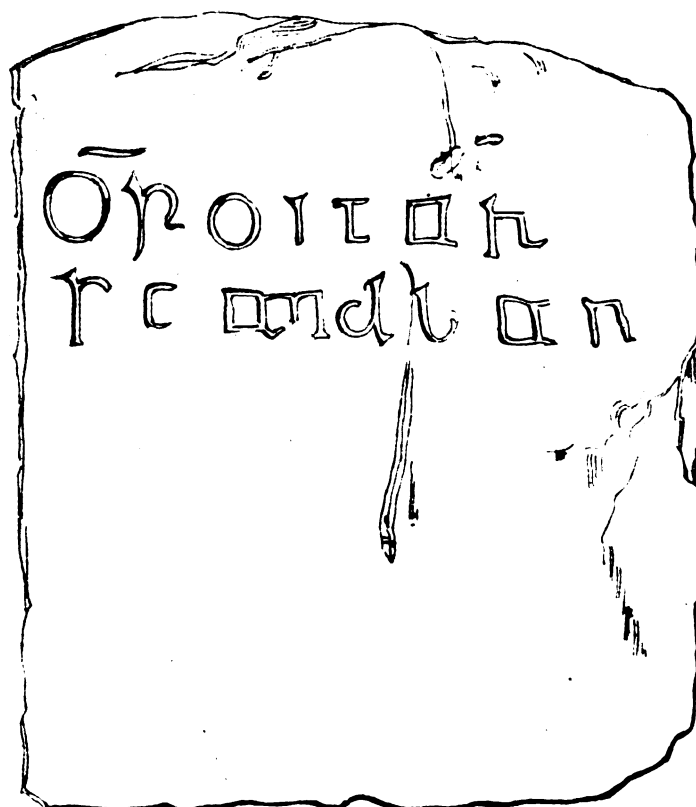
22



Scale 1/4

CARI

23



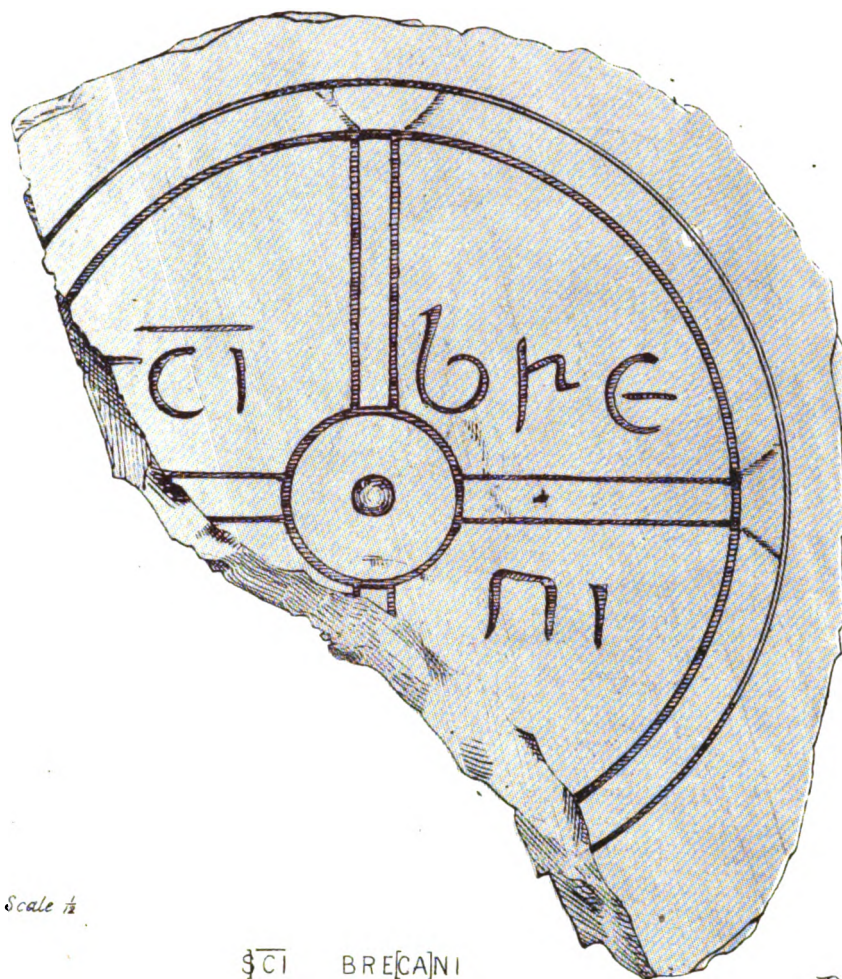
Scale 1/4

OR OIT AR SCANDLAN

Temple Benen,
Killenda Aranmor.



24

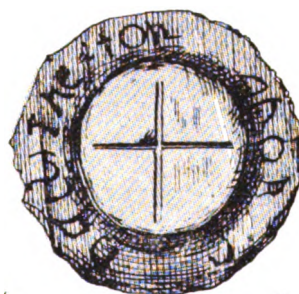


Scale 1/2

§ CI BRECA NI

☞

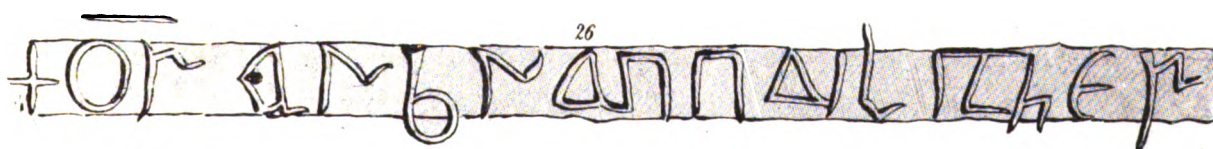
25



Scale 1/2

☞

26



full size.

OR AR BRAN NAILITHER

St Brecans Aranmór.





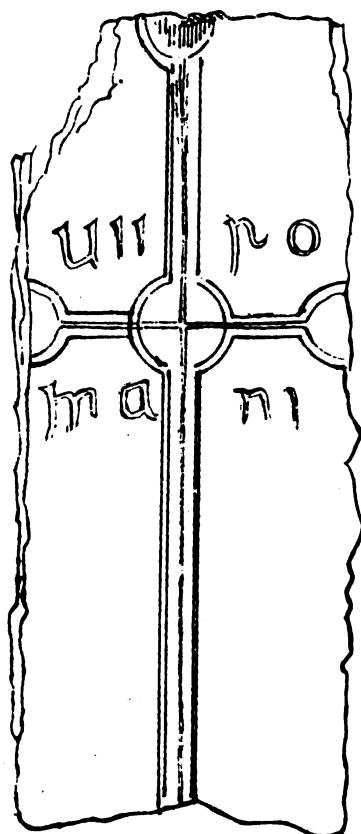
Size 16

OR DO TIGERNAC

St. Breacan's Aranmór.



28

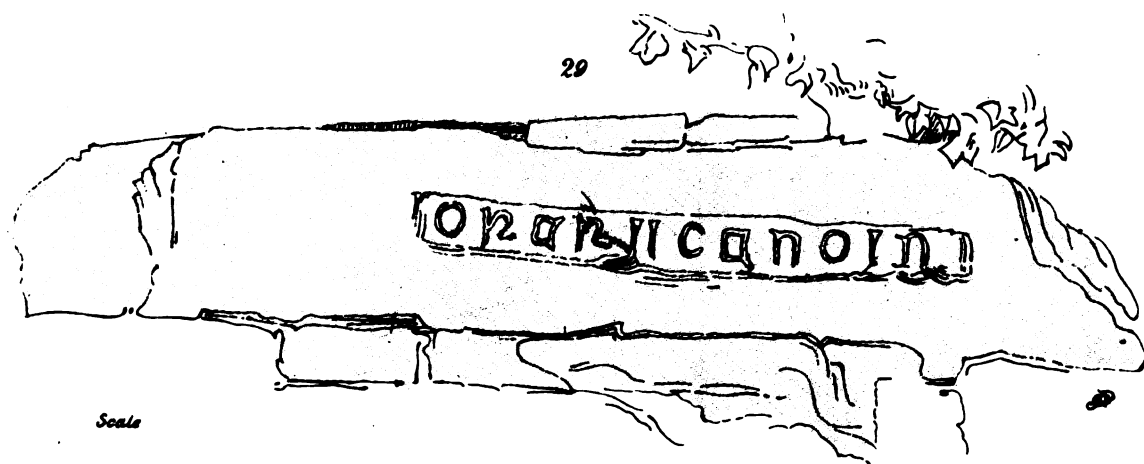


Scale 1/2

28

VII ROMANI

29

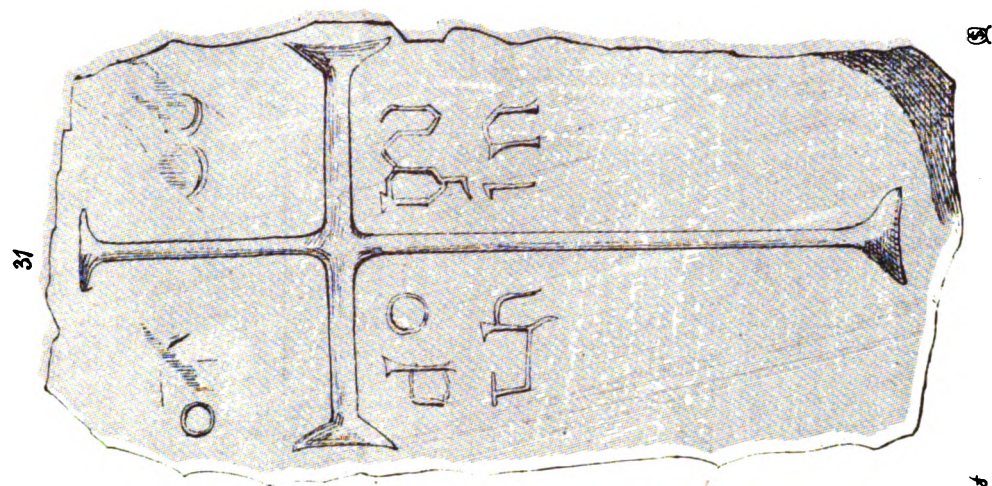
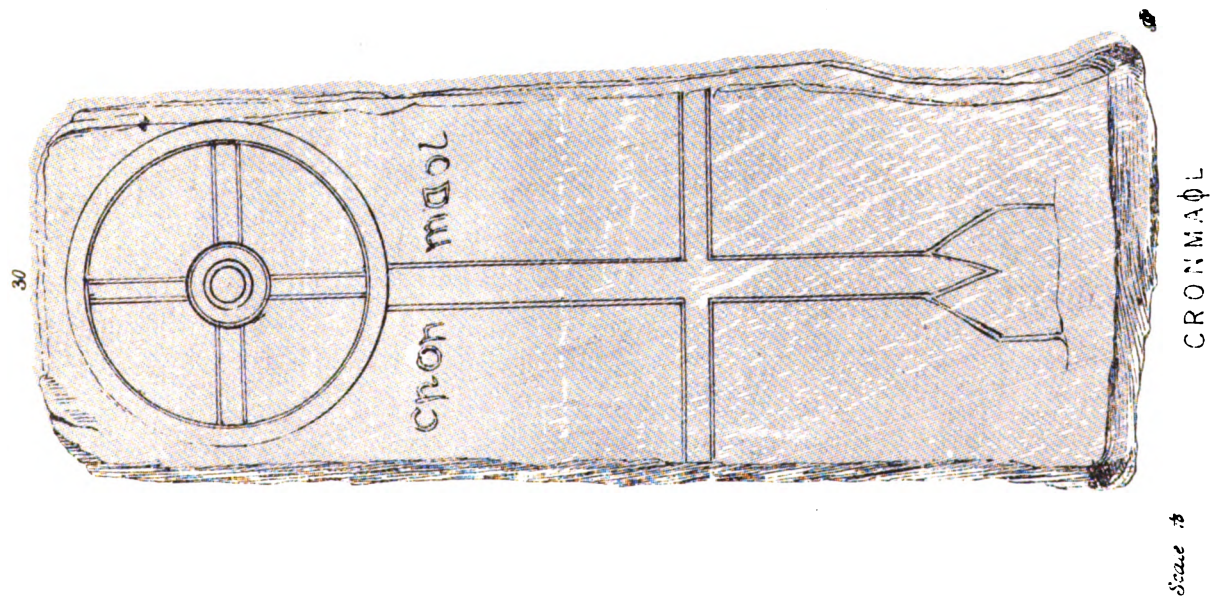


Scale

OR AR II CANOIN

St. Breca's Aranmór.





St. Breacan's, Temple Benan. Aramut.



32



Scale 16

ORAIT AR ANMAIN SEMBLAIN

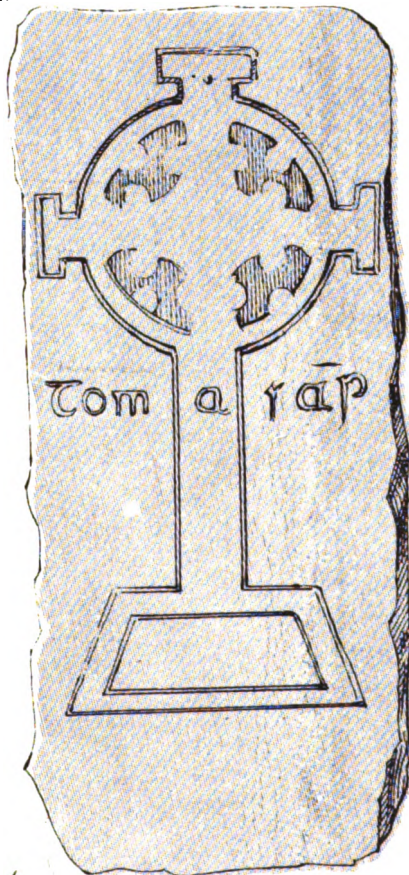
33



Scale 4

CETHERNACH

34



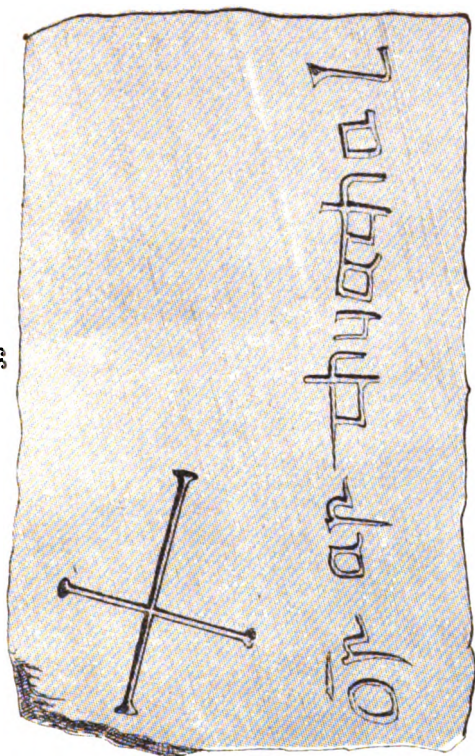
Scale 4

TOMAS AP

St Breacan's, Aranmór.



35

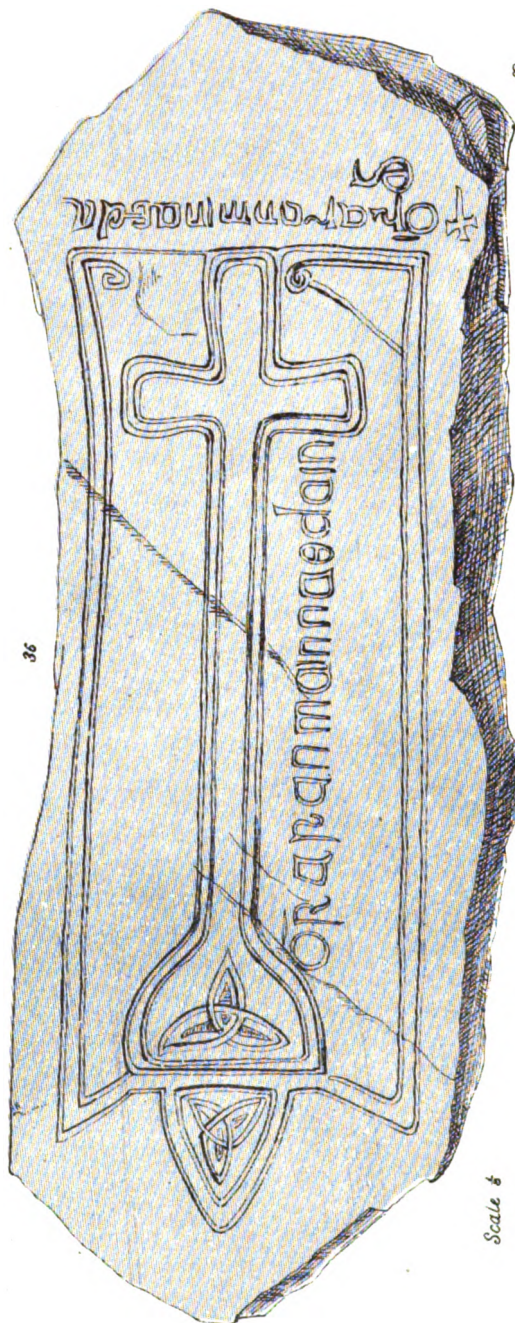


Scale 1/2

'OR AR THUATHAL

Q

36



Scale 1/2

OR AR ANMIN AEDAEN]
OR AR ANMAIN AEDAIN.

Q

Killamery.



37



OR DO MOINACH
OR DO MOENACH AITE MOGROIN

Inis Cathaigh, Scattery Island









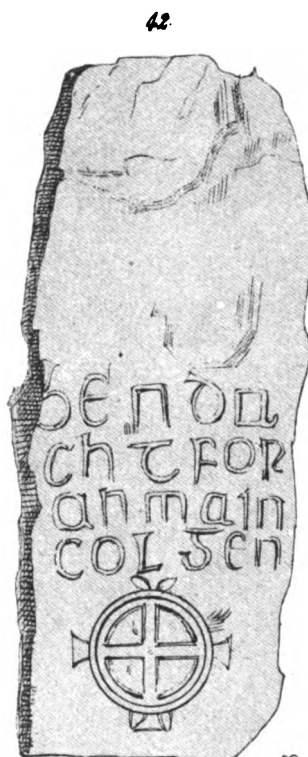
Scale 1

SUIBNE MAC
CONHUIDIR.



Scale 1

BENDACHT FOR
ANMAIN MARTAIN



Scale 10

BENDACHT FOR
ANMAIN COLGEN

Lismore.



42

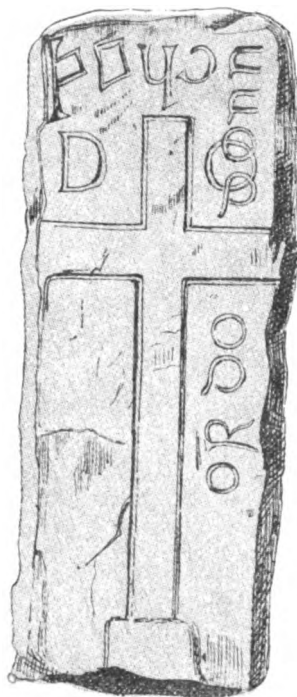


Scale 1



OR DO CO MAC P...

43



Scale 1



DO
OR DO DONNCHAD

Lismore.



44



Scale 4



FINDLU[G]

45



Scale 4



FLAIT.....

46



Scale 4



FIDLESR

47



Scale 4



48



Scale 4



Killpeacon

49



Ø.....EΛ ØR AR MAENACH UA MAELUGDACH.

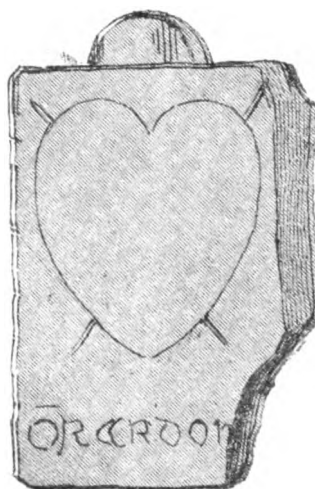
Monaincha

50

Scale $\frac{1}{12}$

OR DO BRAN DU·B...

51

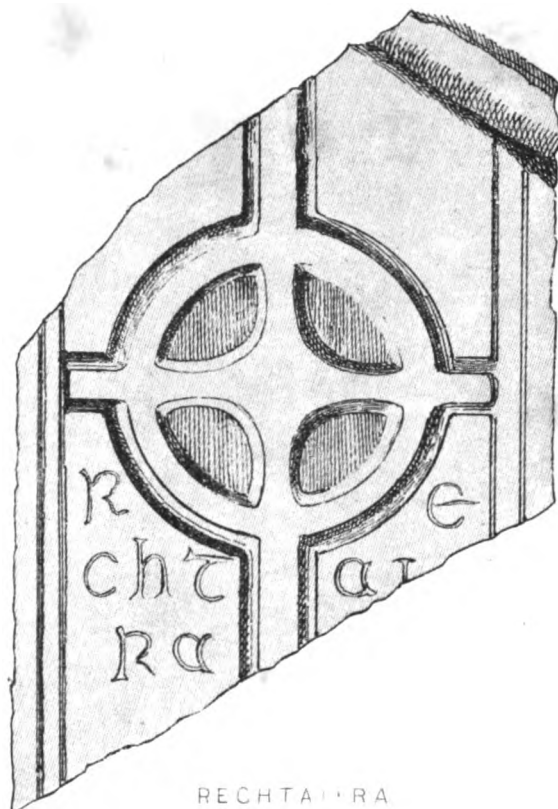
Scale $\frac{1}{12}$

OR AR DON...

Monache



52

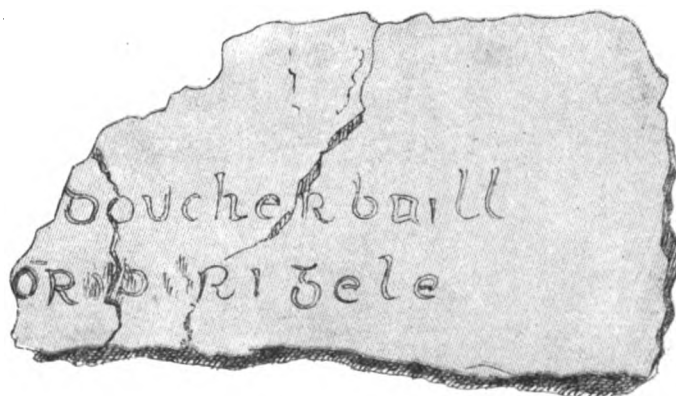


Scale 1/6

RECHTAIRA

S

53



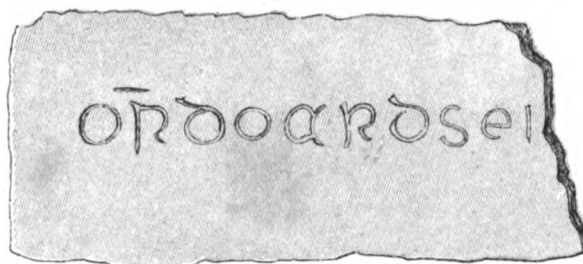
[OR] DO UCHERBAILL
OR [OR] RI JELE

W

Roscoe



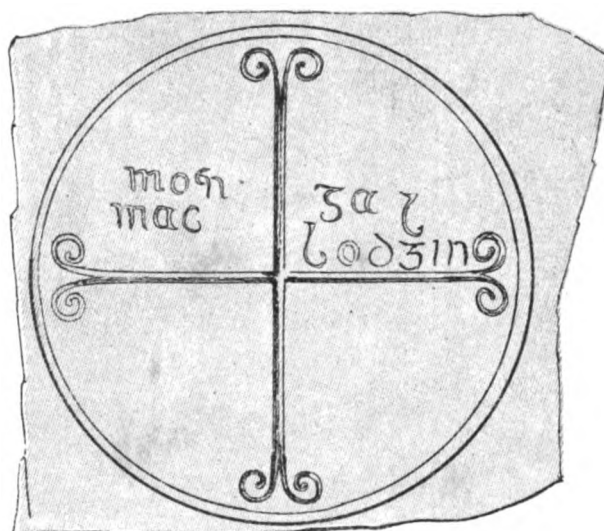
54



OṾ DO ARDSEI

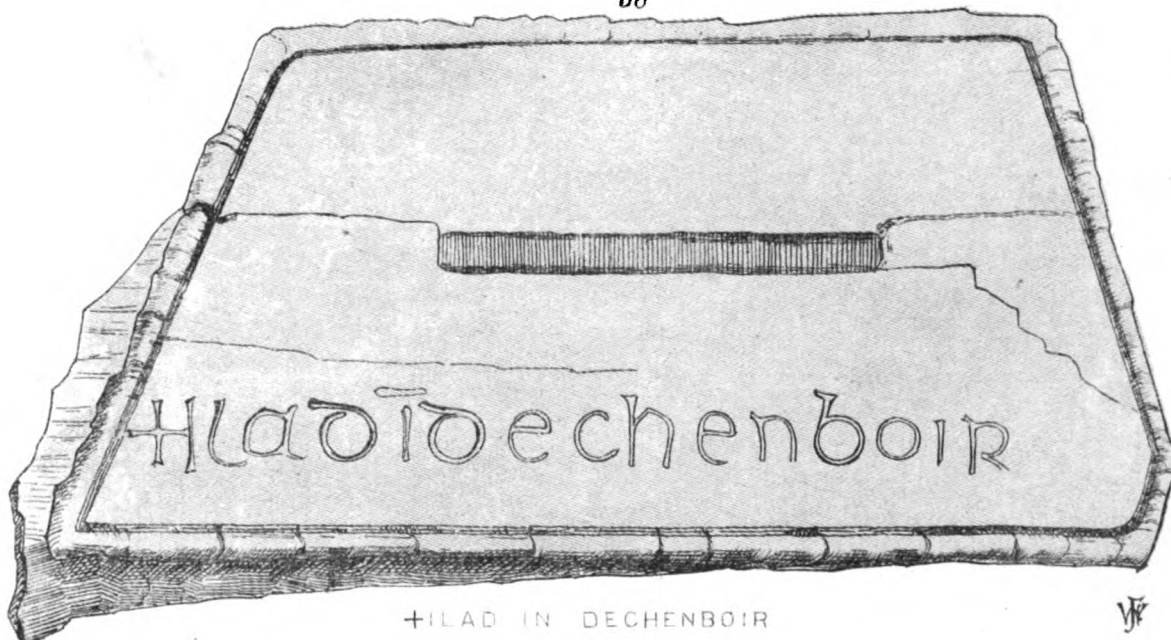
8

55



MOGHAL MAC LODGIN

56



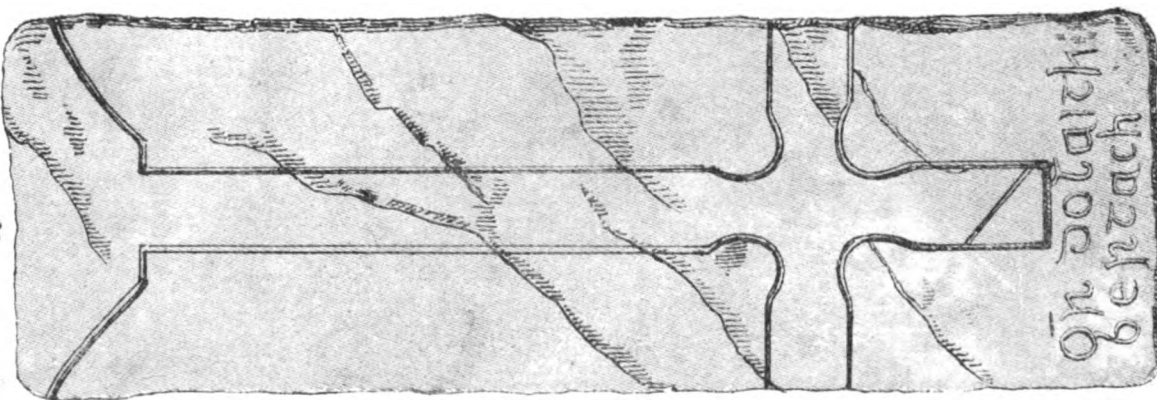
+ILAD IN DECHENBOIR

17

Scale 1/3

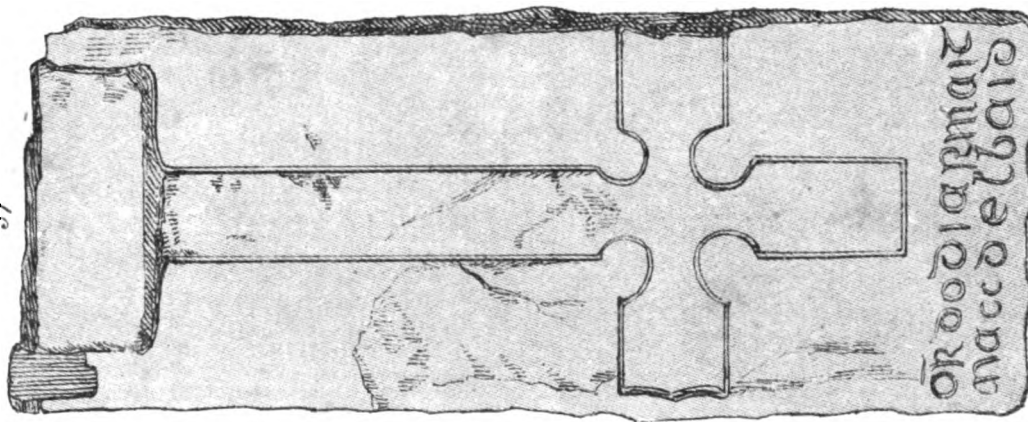
Iniscarra.

59



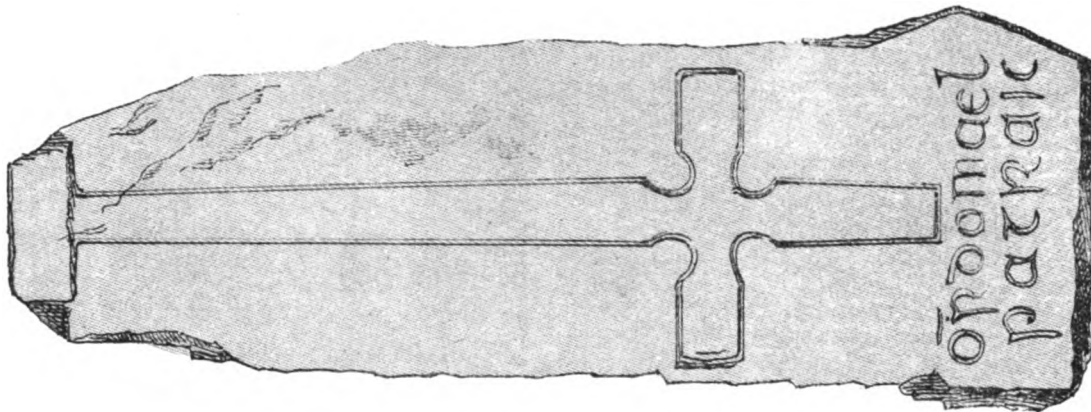
OR DO LAITHREACH
BERZACH

57



OR DO DIARMAIT
MACC DEIBAID

58

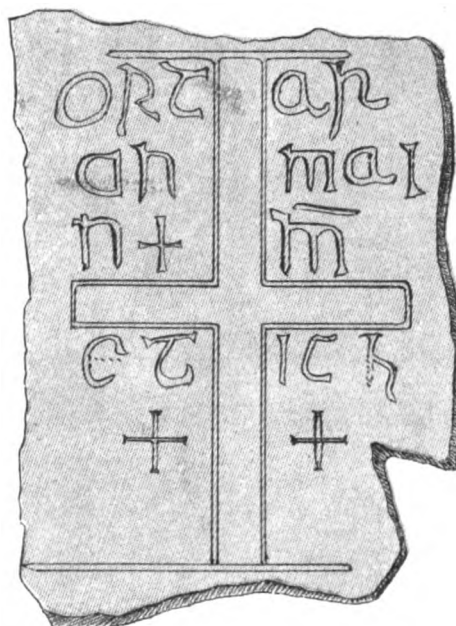


OR DOMAEL
PATRAIC

1718000000



60



22

ORZ AH MAI +
MAI ICH + +

61



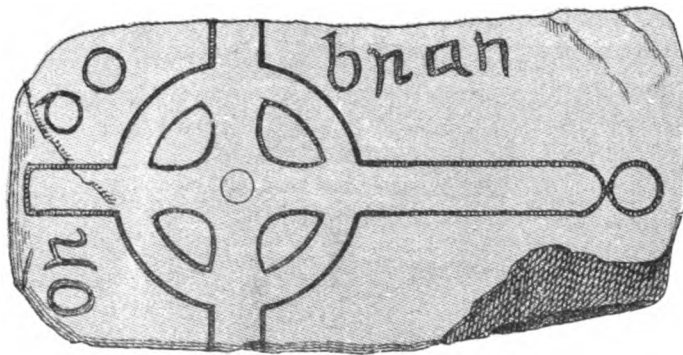
Scale 1/1

VONFE Cnan.

22

Edinburgh, 2001.

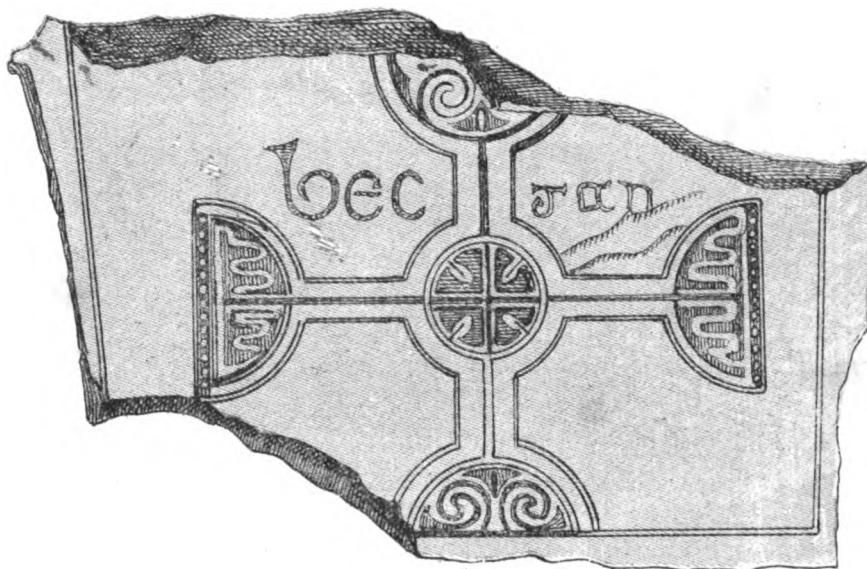
62



Q

OR DO BRAN

63



Q

BEC GAN

Tisaran, Clonfert.





Scale 1/6

(IHS)

XPS



QUICUMQUÆ HUNC TITULUM
LEGERIT ORAT PRO BERECHTUIRE



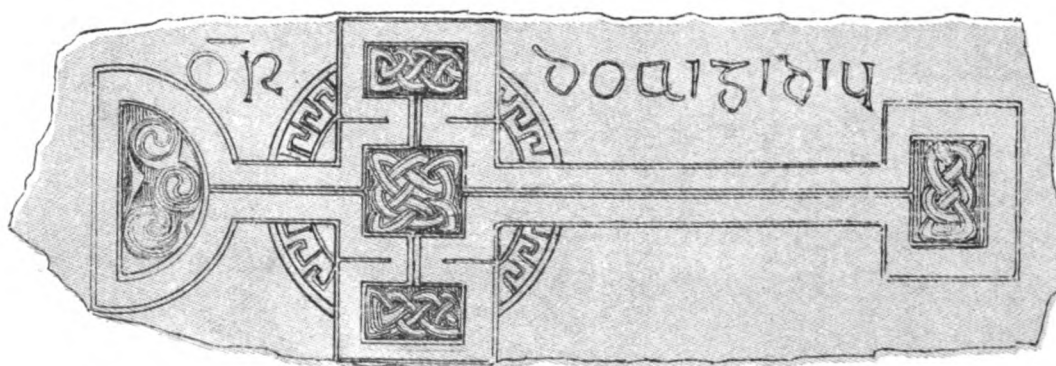
65



†OR DO CHATHALAN



66



Scale 1/8

OR DO AIGIDIU



DURTOW



67



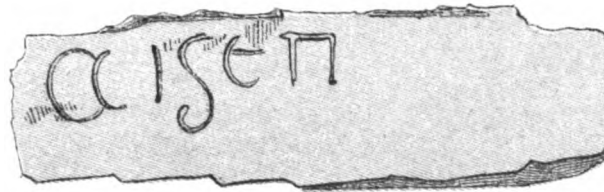
Q

CRUX CORP RE MACEACH
UL

Glendalough



68

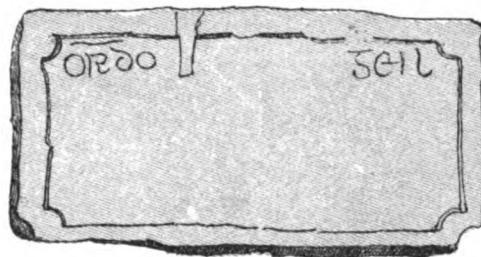


Scale 1/7

.....AISEN



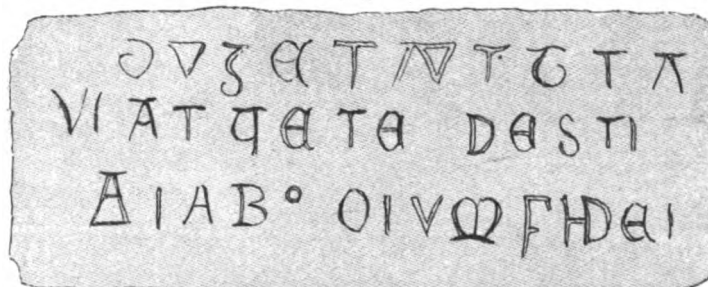
69



OR D.....GEIL



70





77



Q

Scale $\frac{1}{16}$

OR DO DIARMAIT
OR DO MAC COIS

Glendalough



72



Scale 1/11

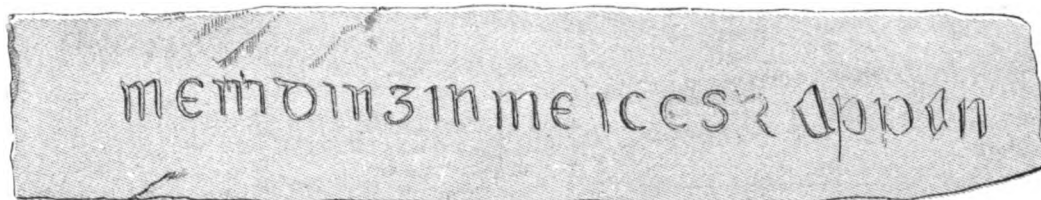
Q

OR TO DICU OCUS MARLORAN GAIN

Belgany



73



MEIND INGIN MEICC SRAPPAN

74

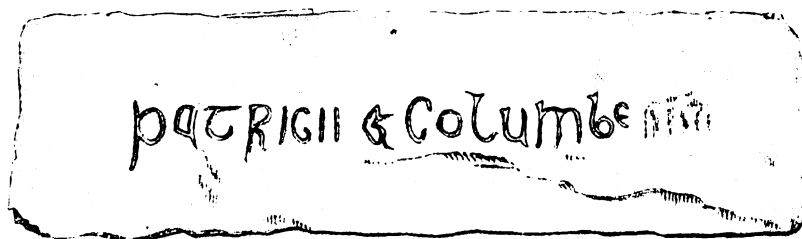


Scale 1/8

OR DO SOGA.....



75



Scale 1/8

PATRICII ET COLUMBE





76



Q

FIG. 76. MUUGHACH LACHAN, JERNAL N. CORQUA

77



Scale 1/8

FIG. 77. MUUGHACH LACHAN

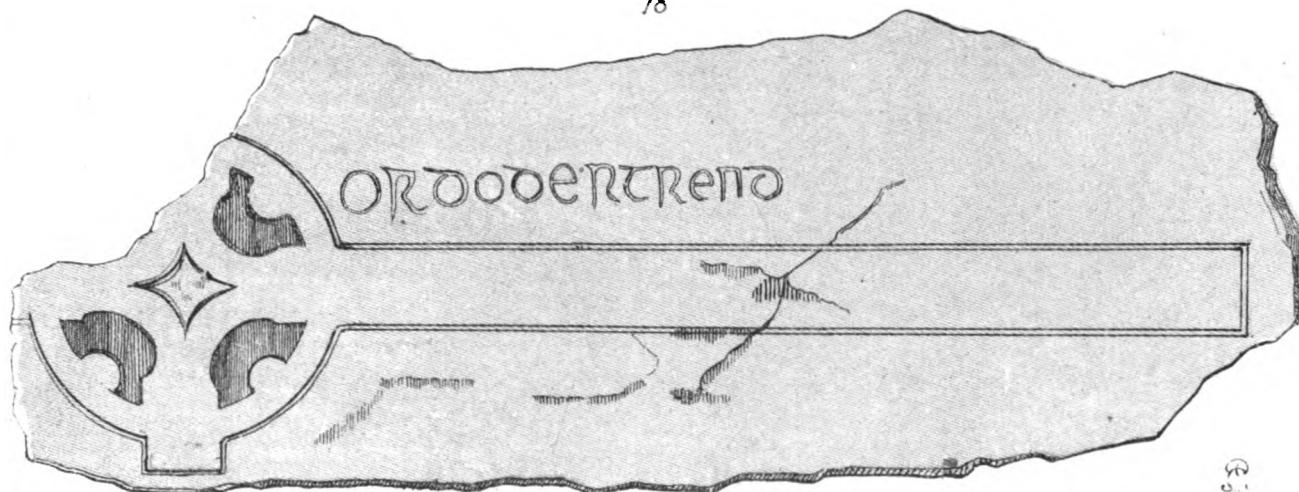
MUUGHACH LACHAN







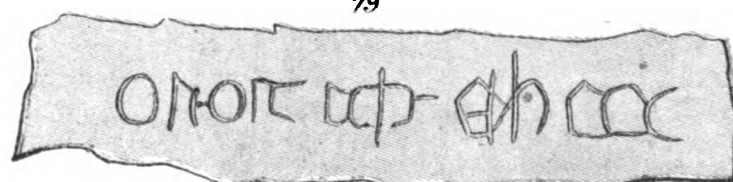
78



Scale 1/6

OR DO DE RTREND

79



OR DO DE RTREND

80



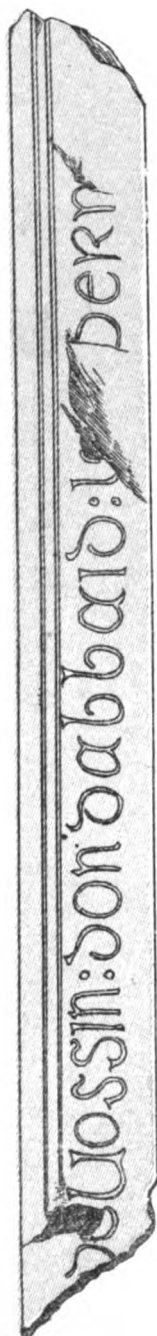
Scale 1/5

OR DO DE RTREND

Monks, Bradford, Kildare, Ireland

24

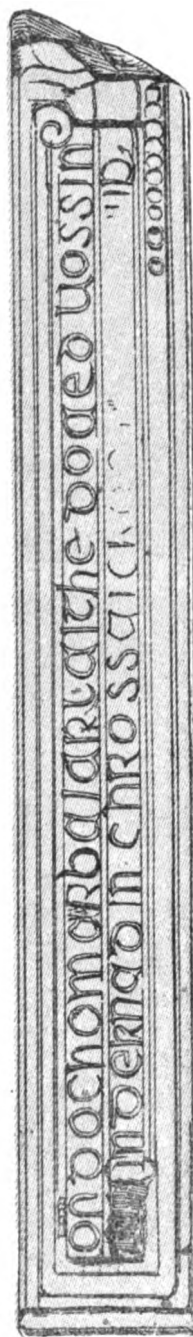
83



81



82



Scale 1/8

ŌR DON RIG DO THURDELBUCH U CHONCHOB AIR
 ŌR DONT HAER DO GILLU ŌR UTHUATHAIL
 ŌR DO CHOMARBA IARLAI THE DO AED U OSSIN
 LAS IN DERNAD IN CHROSSA
 ŌR DO UOSSIN: DOND ABBAID: LA(SA)N DERN[AD]....



FOR DO [CIN] NFAILAD DO CHOMARBV MOLASI LASAN.....IN

CUMTACHSA DO..... + 7DO GILLUBAITHIN CHERD DORIGNE.....

OROIT DO [CAT] HBARR UA DOMNAILL LASIN DERNAD IN CUMTACHSA

7DO SITTRIUC MAC MEIC AEDA DORIGNE 7[DO DO[M][NALL] MAC

[ROB]ART AIG DO COMARBA CENANSA LASIN DERNAD.

OROIT DO [CAT] HBARR UA DOMNAILL LASIN DERNAD IN CUMTACHSA

7DO SITTRIUC MAC MEIC AEDA DORIGNE 7[DO DO[M][NALL] MAC

[ROB]ART AIG DO COMARBA CENANSA LASIN DERNAD.



a b̄n̄ dacht de ar cechan
main as a harilliuth

BENDACHT DE AR CECH ANMAIN AS A HARILLIUTH.

b or̄ do dondcha do macc
briain do rig herend

OR DO DONDCHAD MACC BRIAIN DO RIG HEREND

+ or̄ do
ucat

e

main h
do ennad

+ OR DO NAIN + HU CAT [LASA] DERNAD

+ oc
huc

f

no
luis

+ OC ND HU T LAIG

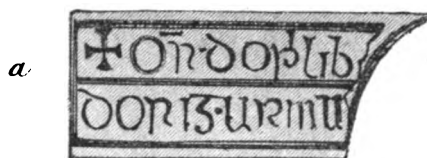
c + ocus do macc naith hu
on dcha do doni de cassil

+ OCUS DO MACCRAITH HU DONDCHADA DO RIG CASSIL

d + or̄ do donchad hu taccain
do muintir gluana dorigni

+ OR DO DUNCHAD HU TACCAIN DO MUINTIR GLUANA DORIGNI.





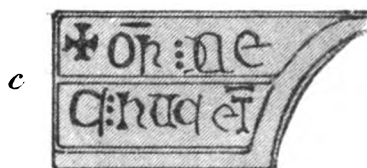
+ OR DO PILIB.....
DO RIG URMU[MAN.]



[CUMDAI[GED]] IN M[IN]DSA 7 DO AINI DAMNAIL + DOMNALL
OTOLARI DOCORIG MISI.



+ OR DO GILLARUADAN UMACAN DON COMARBA LASAN CUMDAIGED



+ OR:.....

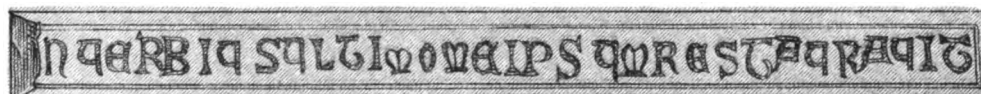


93



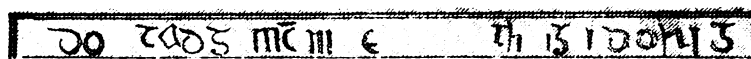
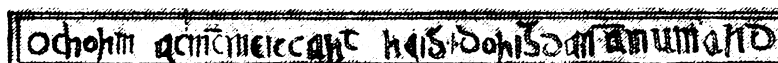
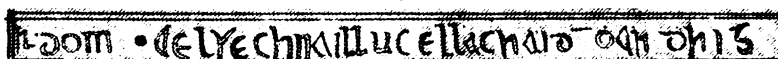
JOHANNES OKARBRI COMORBANUS S[ANCTI] TIGERNACII PROMISIT.

94



TATHEUS OKEARBUILL REX DE ELU MEIPSUM DEAURAUIT : DOMINUS DOMNALDUS.
OCUANAIN CONVERBIUS ULTIMO MEIPSUM RESTAURAVIT TOMAS CEARD
DACHORIG IN MINDSA.†

95



OR DO MAELSECHNAILL UCELLACHA(N)DO ARDRIG (DO) CHORMAC MAC MEIC
CARTHAIG DORIG DAMNAI MUMAIN DO TADGMAC M·E·...· THIGI DORIG
DO DIARMAIT MAC MEIC DENISC DO COMA[RBA].

Domnach Airgid. — Cumdach of S^t Dimma. — Shrine of Lachtin's Arm



96

+ OROIT AR CHUM
MASCACH M
AILELLO

+ OROIT AR CHUM MASCACH MAC AILELLO.

98

PATRICI

PATRICI.

97

OR DO DOBOL IN DULACHLAIND LASIN DER

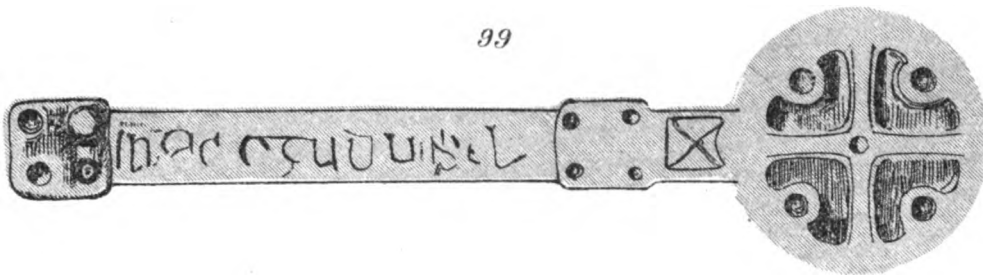
AD IN CLOCSA OCUS DO DOMNALL CHOMARBA PHATRAIC ICON DERNAD

OCUS DO CHATHALAN UMAELCHALLAND DO MAER IN CHLUIC OCUS

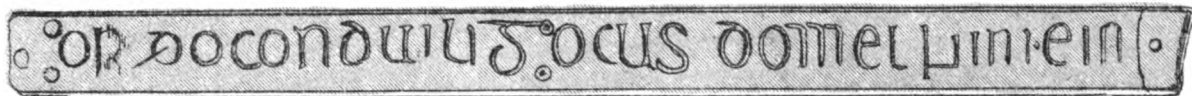
DO CHONDULIG U INMAINEN CONA MACCAIB ROCUMTAIG.

OR DO DOMNALL ULACHLAIND LASIN DER[N]AD IN CLOCSA OCUS
DO DOMNALL CHOMARBA PHATRAIC ICON DERNAD OCUS DO...
CHATHALAN UMAELCHALLAND DO MAER IN CHLUIC OCUS
DO CHONDULIG U INMAINEN CONA MACCAIB ROCUMTAIG.

99



100



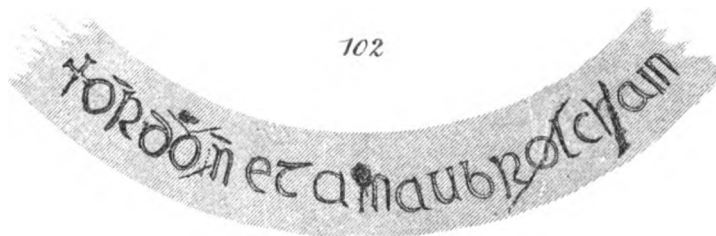
ŌR DO CONDUILIG OCUS DO MELFINIEIN.

101



ŌR DO NIAL M̄C MEICC AEDUCAIN LA-SANERNAD IN GRESA.+
ŌR DO NECTAI(N) CERD DO RIGNE I(N) GRESA.

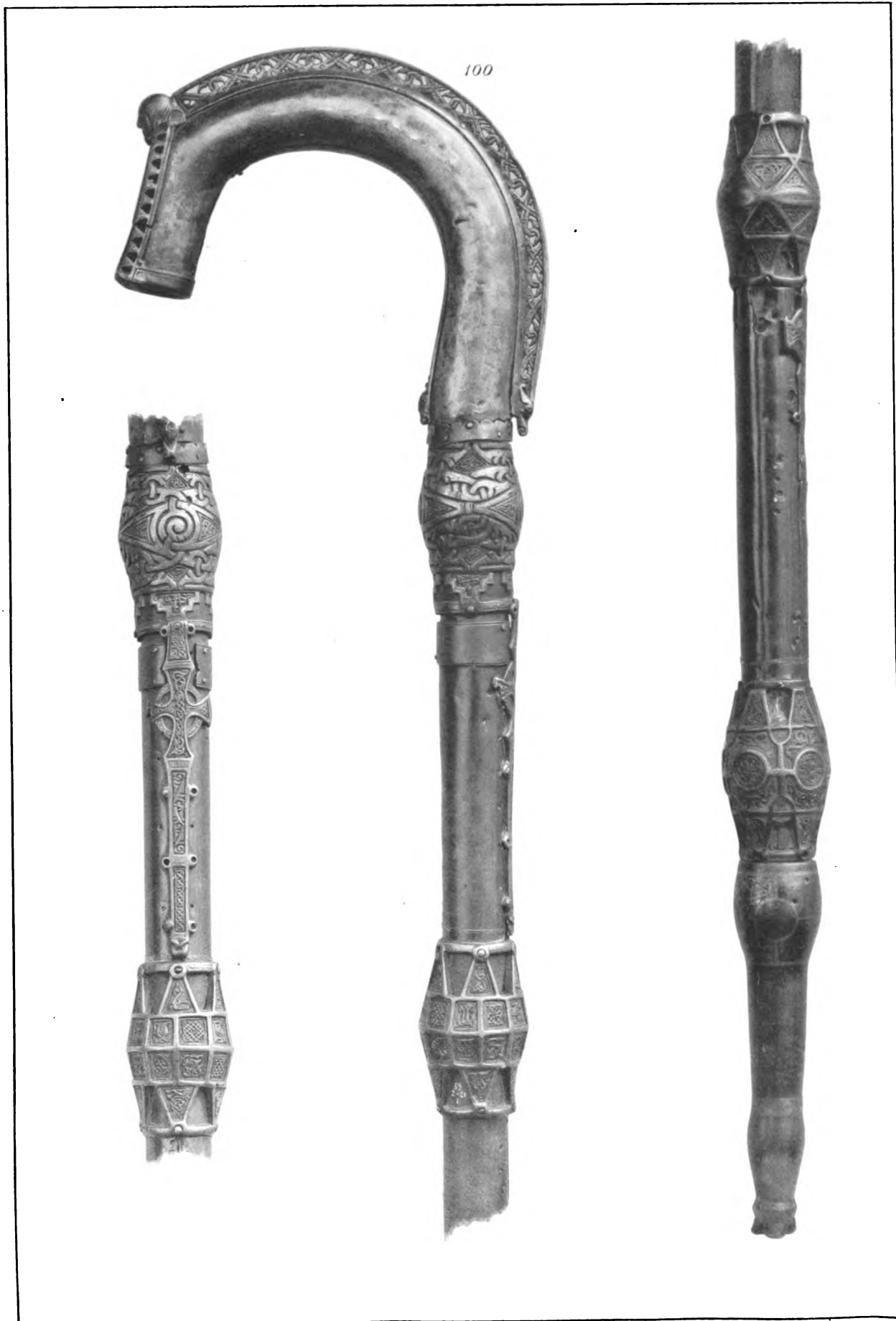
102



+ ŌR DO M̄ETAIN AU BROLCHAIN.

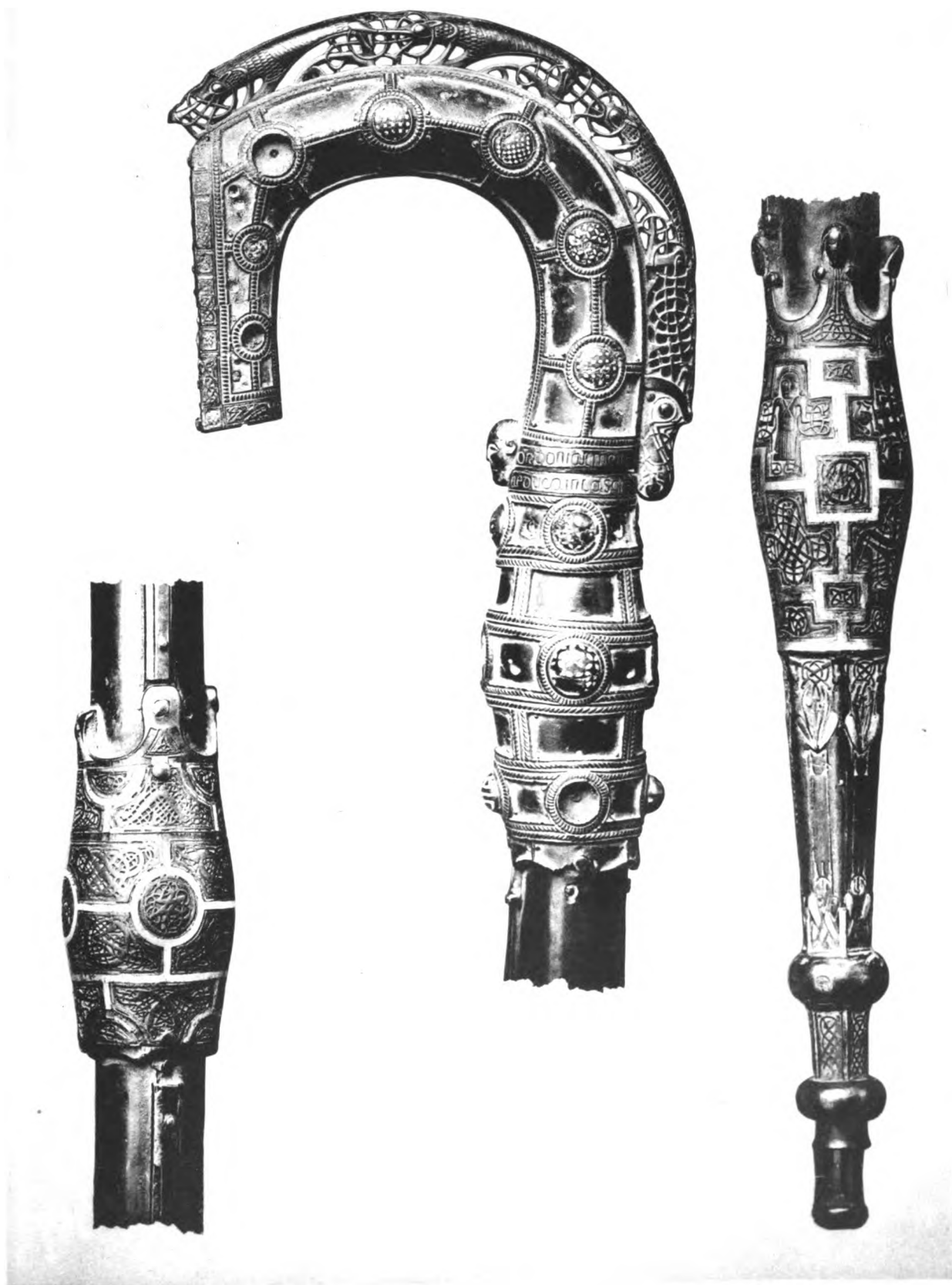
Crosiers and Altar Vessels.





CROSIER.





THE LISMORE CROZIER.



a + hác chuce crux tegitur quá pasus conditor orbis

b oñ domnykeduchudubthaís dofehois ekeño

c Oñ otheñdoel uchñichō doñis ekeño lañandennad ingreñta

d Oñ do domnullm̃c flannad m̃do ubdenñ-up connacht do chomarba choimman acyñchia

e hññicaherñnad m̃sperra oñ domadñm̃c bratdan uechan doñis m̃ ingreñta

+ HÁC CRUCE CRUX TEGITUR QUÁ PASUS CONDITOR ORBIS.

OR DO MUREDUCH UDUBTHAIG DO SENÓIR EREND

OR DO THERDĒL UCHONCHŌ DO RÍG EREND LAS-AN-DERNAD IN GRESSA

OR DO DOMNULL M̃C FLANNACAN UDUBD EPSKUP CONNACHT DO CHOMARBA CHOMMAN ACUS

-CHIÁRAN ICAN ERRNAD IN GRESSA.

OR DO MAELÍSÚ M̃C BRATDAN UECHAN DO RIGNI IN GRESSA.

Processional Cross of Cong.





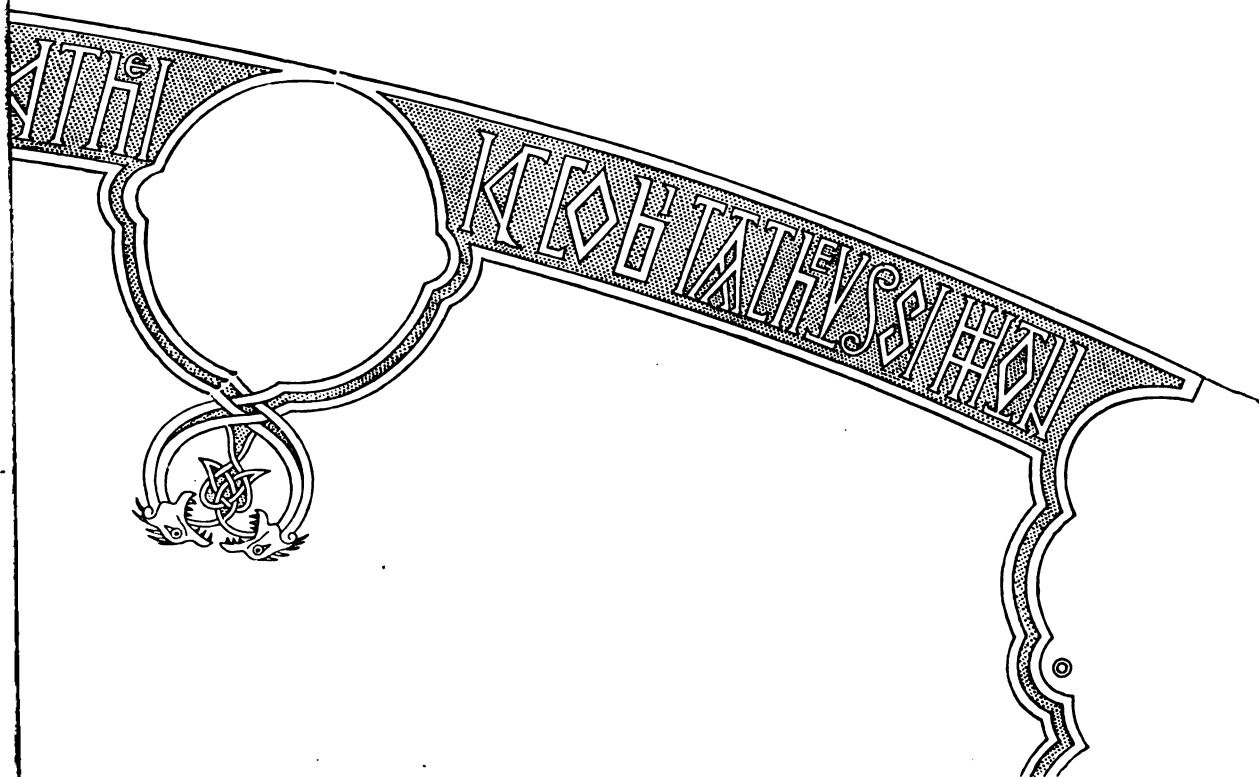
PROCESSIONAL CROSS OF CONG





CHALICE FOUND AT ARDAGH.





atheus + Simon.



108



107




















































































































































































































































































































































KILLAMERY.





IRISH.

A	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶  ¹⁷  ¹⁸  ¹⁹  ²⁰  ²¹  ²²  ²³  ²⁴  ²⁵  ²⁶ 
B	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹                
C	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹² 
D	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶  ¹⁷  ¹⁸  ¹⁹  ²⁰  ²¹  ²²  ²³  ²⁴  ²⁵  ²⁶ 
E	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶  ¹⁷  ¹⁸  ¹⁹  ²⁰  ²¹ 
F	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹ 
G	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶ 
H	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴ 
I	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰ 
L	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶  ¹⁷  ¹⁸  ¹⁹ 
M	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹ 
N	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶  ¹⁷  ¹⁸  ¹⁹  ²⁰  ²¹  ²²  ²³  ²⁴  ²⁵ 
O	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶  ¹⁷  ¹⁸  ¹⁹  ²⁰ 
P	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸ 
Q	¹                          
R	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶  ¹⁷  ¹⁸  ¹⁹  ²⁰  ²¹  ²²  ²³  ²⁴  ²⁵ 
S	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶ 
T	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³ 
U &c	¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵



	WELSH				GAULISH.			
3	A	ā	Á	À	ā	ā̇	ā̈	ā̉
2	B	ḃ	Ḃ	Ḃ	Ḃ	B̈	B̉	B̊
2	C	ċ	Ċ	Ḅ	Ċ	C̈	C̉	C̊
2	D	ḋ	Ḋ	Ḅ	Ḋ	D̈	D̉	D̊
3	E	ė	Ė	Ḅ	Ė	Ë	Ẻ	E̊
2	F	ḟ	Ḟ	Ḅ	Ḟ	F̈	F̉	F̊
	G	ġ	Ġ	Ḅ	Ġ	G̈	G̉	G̊
	H	ḣ	Ḣ	Ḅ	Ḣ	Ḧ	H̉	H̊
2	I	i̇	İ	Ḅ	İ	Ï	Ỉ	I̊
2	L	l̇	L̇	Ḅ	L̇	L̈	L̉	L̊
3	M	ṁ	Ṁ	Ḅ	Ṁ	M̈	M̉	M̊
	N	ṅ	Ṅ	Ḅ	Ṅ	N̈	N̉	N̊
	O	ȯ	Ȯ	Ḅ	Ȯ	Ö	Ỏ	O̊
	P	ṗ	Ṗ	Ḅ	Ṗ	P̈	P̉	P̊
	Q	q̇	Q̇	Ḅ	Q̇	Q̈	Q̉	Q̊
2	R	ṙ	Ṙ	Ḅ	Ṙ	R̈	R̉	R̊
4	S	ṡ	Ṡ	Ḅ	Ṡ	S̈	S̉	S̊
3	T	ṫ	Ṫ	Ḅ	Ṫ	T̈	T̉	T̊
2	U	u̇	U̇	Ḅ	U̇	Ü	Ủ	Ů
	X	ẋ	Ẋ	Ḅ	Ẋ	Ẍ	X̉	X̊
	Y. Z	ẏ	Ż	Ḅ	Y. Z	Ẏ	Ż	Ÿ



